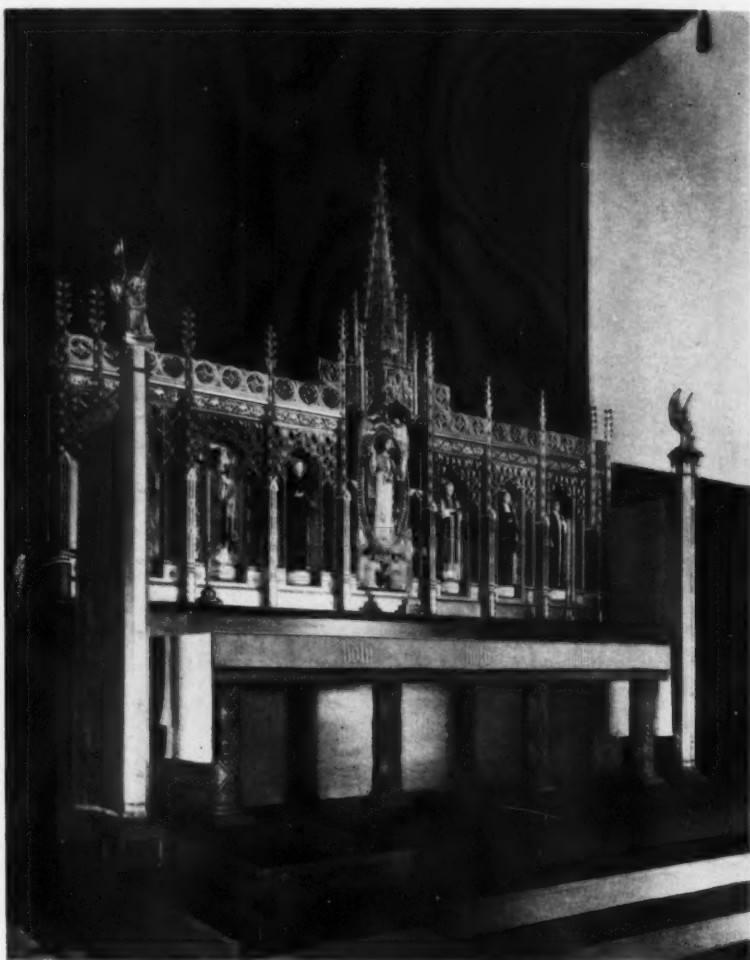


he Cathedral Age



MID SUMMER 1929



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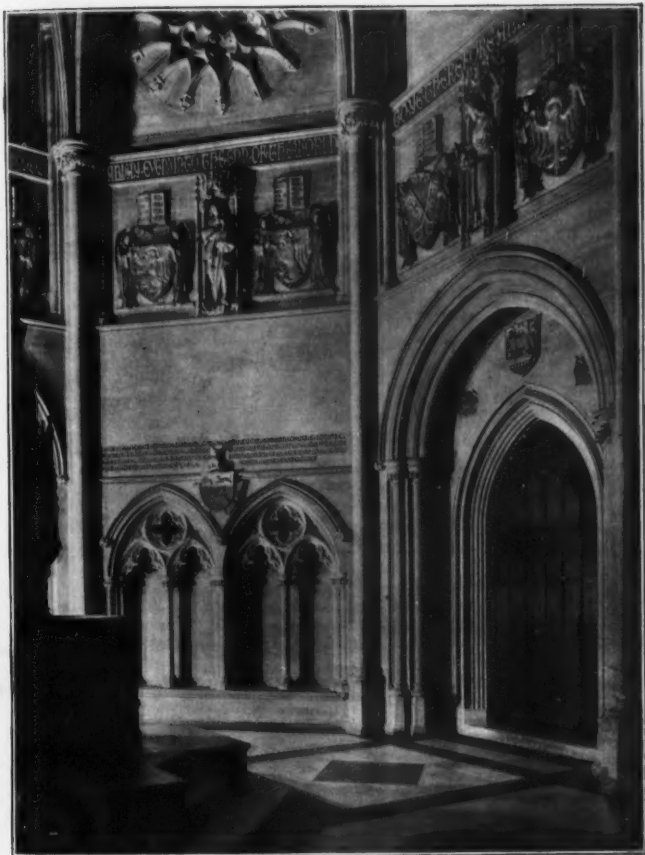
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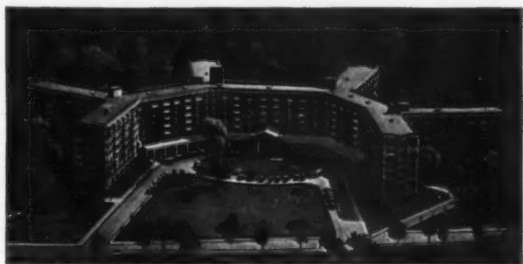
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The Cathedral Age

VOLUME IV

Midsummer, 1929

NUMBER 2

EDWIN NEWELL LEWIS, EDITOR

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Published quarterly (Easter, Midsummer, Michaelmas, Christmas) by the National Cathedral Association, Mount Saint Alban, Washington, D. C. Editorial and business offices, Washington Cathedral Close, Mount Saint Alban, Washington, D. C. New York Office, 578 Madison Avenue.

Entered as second class matter April 17, 1926, at the Post Office at Washington, D. C., under the Act of March 3, 1879.

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THE "ADORATION OF THE LAMB" BY JAN AND HUBERT VAN EYCK IN THE CATHEDRAL OF ST BAVON AT GHENT
One of the greatest treasures of sacred art in Belgium's cathedrals, this triptych has passed through many vicissitudes.—See note on page 112.

The Cathedral Age

Midsummer, 1929



Some Belgian Cathedrals

By Charles Leonard

Chancellor of the Belgian Embassy in Washington

BELGIUM was one of the early outposts of Christianity in Western Europe, and for more than a thousand years her people have been noted for their devotion to the Church. In the fourth century bishoprics were established at Liège, Tournai and Tongres, and in the succeeding years the Belgian provinces produced many sons and daughters whose names are numbered in the Calendar of Saints.

In such a land it is not surprising to find many outward and visible signs of religious devotion. Go where you will in Belgium, you are hardly ever out of sight of a church steeple or beyond the sound of church bells. The little country is filled with shrines of worship; it may be a stately Gothic cathedral, or an ancient village church, or a little roadside chapel, or a simple crucifix where the wayfarer may pause and pray.

As in England and elsewhere, so in Belgium, most of the ecclesiastical architecture prior to the eleventh century has disappeared. As the country grew in wealth and power the old Romanesque buildings were replaced by more ornate and magnifi-

cent structures. A few interesting specimens of the Romanesque style still remain, as in the Church of Saint Gudule at Brussels and in the old Cathedral of Tournai, but you will find, chiefly, throughout Belgium beautiful churches of Gothic or Renaissance architecture, dating from the twelfth to the fifteenth centuries. It will be noted that in employing these two styles of architecture, the people, both of the Flemish and of the Walloon provinces, have modified and adapted them, and impressed upon them their own racial character and personality. The strong individuality of the Belgian people is manifested in all their public buildings. Their love of liberty and independence is evidenced in the splendor of their city halls and belfries, while their profound religious devotion is made manifest in their magnificent churches filled with treasures of sacred art.

Many of the most interesting churches lie outside the beaten path of travelers and are rarely visited by tourists. One of these is the Cathedral of Tournai, one of the greatest treasures of Belgian ecclesiastic architecture.



PICTURESQUE VIEW OF GHENT SHOWING CATHEDRAL OF ST. BAVON IN BACKGROUND

Tournai, situated on an old Roman road about 40 miles from Brussels, is one of the oldest towns in Belgium and has been called "the most ancient town north of the Alps". It was known to Caesar as "Civitas Nerviorum", or "Turris Nerviorum", the citadel of the ancient Belgian

tribe of Nervii. Tournai was Christianized in the third century, and became the capital of the early Merovingian kings. Clovis was born here, and his father, Childeric, died here in the year 481. Childeric's tomb was discovered in the seventeenth century and in it were found, among other treasures, some three hundred small golden bees, which were said to have been used to ornament his royal robe. They were presented to Louis XIV and eventually came into the hands of Napoleon, who, seeking a symbol for his new imperial mantle, chose the bees of the ancient Frankish king in preference to the Fleur-de-Lys.

The Cathedral of Notre Dame, at Tournai was founded by Childeric. One of its early bishops was St. Eleutherius, who occupied the Episcopal throne there in the sixth century. The original church was destroyed by the Normans some three hundred years later, and the oldest part of the present building, the magnificent Romanesque nave, dates from about the eleventh century. The transepts are of the transitional period in the twelfth century, and the choir was rebuilt in the two succeeding centuries. Above the transept rise five square towers, familiarly known in the local patois as the "Chongs Clotiers" and showing the gradual transition from Romanesque to Gothic architecture.

While the height of the towers (273 feet), is slightly greater than that of the central tower designed for Washington Cathedral, the length of the building is shorter, being 439 feet. The choir is of striking loftiness, the apex of the roof being almost on a level with the top of the central tower where the spire begins. An unusual feature of Notre Dame of Tournai is that, in addition to the small eastern apse, each end of the transept is apsed. The sculptures on the west front and around the door facing the Marché-aux-Poulets date from the thirteenth century and, al-

though somewhat effaced by time, are remarkably spirited and interesting. The interior contains paintings by the great masters, Rubens and Jordaens, and one of the ambulatory chapels is adorned by a curious mural of the thirteenth century. Among the treasures of the church is the reliquary of St. Eleutherius, a masterpiece of the goldsmith's art.

The Church of Notre Dame at Antwerp is not the seat of a bishop and, therefore, is not, strictly speaking, a Cathedral, although it is usually given that designation. It is the largest church in Belgium. Although only 384 feet in length, it has a breadth of 171 feet across the nave and aisles, and 220 feet across the transepts, with an interior height of 130 feet. Its area of 70,000 square feet is greater than that of the Cologne Cathedral. It is one of the comparatively few great churches of the world possessing three aisles on each side of the nave, giving it an impressive width. The vaults are supported by a forest of 125 graceful fluted columns separating the aisles. Contrary to the usual practice in Belgium, there is no rood-screen, thus allowing a beautiful clear vista from the extreme western end of the high altar. The severity of the majestic interior is relieved by the famous paintings of Rubens: "The Assumption" and "The Descent from the Cross".

The west front is flanked by two massive towers. The south tower was left unfinished when only one-third of its contemplated height had been reached, while the northern tower rises to nearly 400 feet, crowned by a graceful spire which has been compared with Mechlin lace.

Midway between Antwerp and Brussels lies the quaint old town known as Mechlin or Malines. In the Middle Ages it was a stronghold of the powerful guilds. Under Margaret of York, the widow of Charles the Bold, it became a capital and royal residence. In the sixteenth

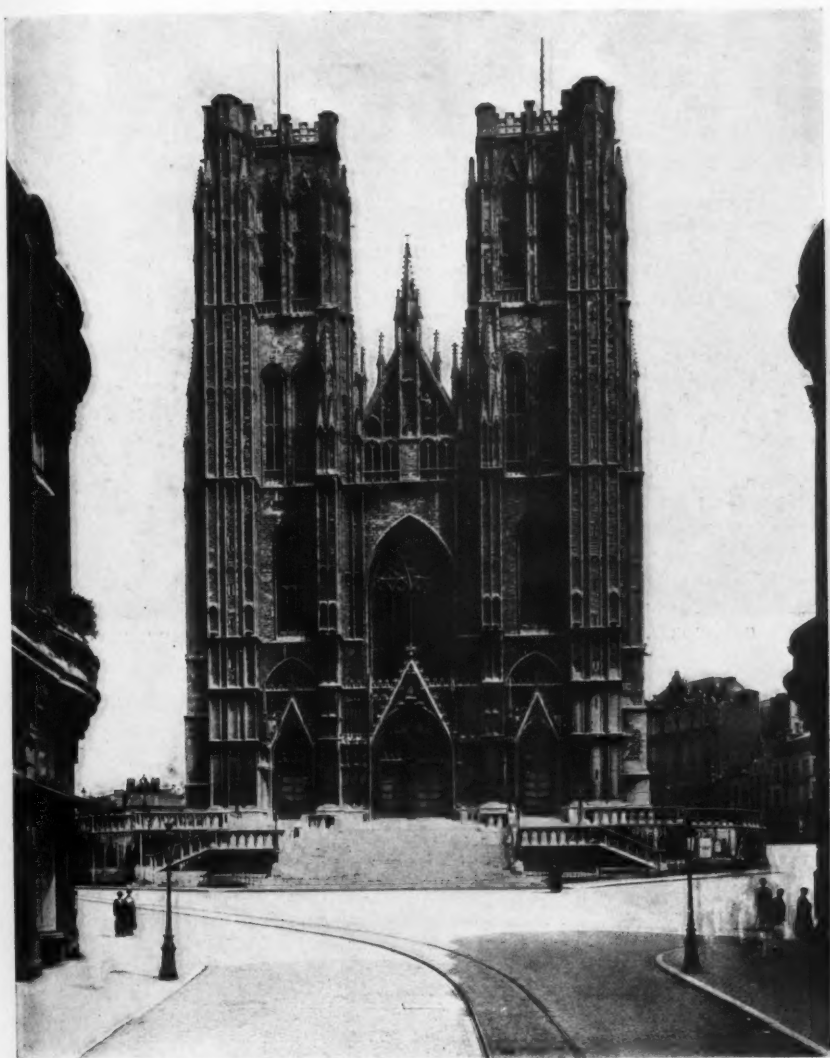


TOWER OF NOTRE DAME IN ANTWERP HAS BEEN COMPARED WITH MECHLIN LACE

century it was made the seat of an archbishopric, the holder of which was the Primate of the Low Countries. That primacy has been perpetuated from century to century. Today Malines is the Metropolitan See of the Catholic Church in Belgium and is

known throughout the world as having been the archbishopric of the great and beloved Cardinal Mercier.

The massive square tower of the Metropolitan Church of St. Rombaut at Malines, rising strong and straight towards the sky, and casting its



ST. GUDULE RAISES ITS LOFTY GRAY TOWERS MELLOWED BY TIME

protection over the surrounding country with an air of confidence, authority and inflexible will, seems to typify the unbreakable spirit of the great Cardinal, who, through the long years of war, upheld and defended the people of his stricken country against

the aggressions of the invader. The building was begun in the thirteenth century, partly destroyed by fire, and rebuilt in the next three centuries. The late Gothic tower was commenced in 1452 and, it is said, was intended to be the tallest tower in



CATHEDRAL OF ST. SAUVEUR IN BRUGES DATES BACK TO MIDDLE AGES



CHURCH OF ST. PIERRE (RIGHT) AND HOTEL DE VILLE IN LOUVAIN

Christendom (the projected height was 550 feet), but has been completed only to the height of 318 feet. In its summit is the finest carillon in Belgium, consisting of 45 bells weighing 36 tons. The bells play short selections every quarter of an hour and carillon concerts are given at stated intervals by the celebrated carillonneur, Jef Denyn. The somewhat austere but pleasing Gothic interior contains an altarpiece, "The Crucifixion" by Van Dyke, which is considered one of that master's finest works, and a remarkable carved oak pulpit, by Vervoort, portraying the conversion of St. Norbert.

Brussels possesses many interesting churches of which St. Gudule is the most beautiful. It raises its lofty gray towers, mellowed by time, upon one of the many hills of Belgium's Capital, overlooking the lower town. A large part of the building is early Gothic of the thirteenth century, while the facade approached by a flight of forty steps is of later date, and some of the eastern chapels were not finished until the middle of the seventeenth century. The church, although generally known as St. Gudule, is dedicated to St. Michael and St. Gudule, both tutelary saints of the town



THE GUILD OF CROSSBOWMEN FOUNDED NOTRE DAME DU SABLON IN BRUSSELS

of Brussels. Over the portal of the south transept is a curious carving representing the legend of St. Gudule: the saint, on her way to early mass, bearing a lantern to light her path, which the Devil is strenuously endeavoring to blow out.

The interior is lit by some wonderful stained glass. The finest windows are those in the Chapel of the Blessed Sacrament commemorating the legend of the sacrilegious theft and miraculous recovery of the Sacred Host. Some of the windows were designed by the great sixteenth century masters Coxie and van Orley, and were

presented by Charles the Fifth, Francis the First, and other sovereigns of the period. The famous carved pulpit in the nave is a masterpiece by Verbruggen representing the expulsion of Adam and Eve from the Garden of Eden.

The church of Notre Dame du Sablon at Brussels was founded in 1304 by the Guild of Crossbowmen, but almost entirely rebuilt in the fifteenth and sixteenth centuries. It is a beautiful example of tertiary Gothic style, and was admirably restored about thirty years ago.

The Cathedral of St. Sauveur at

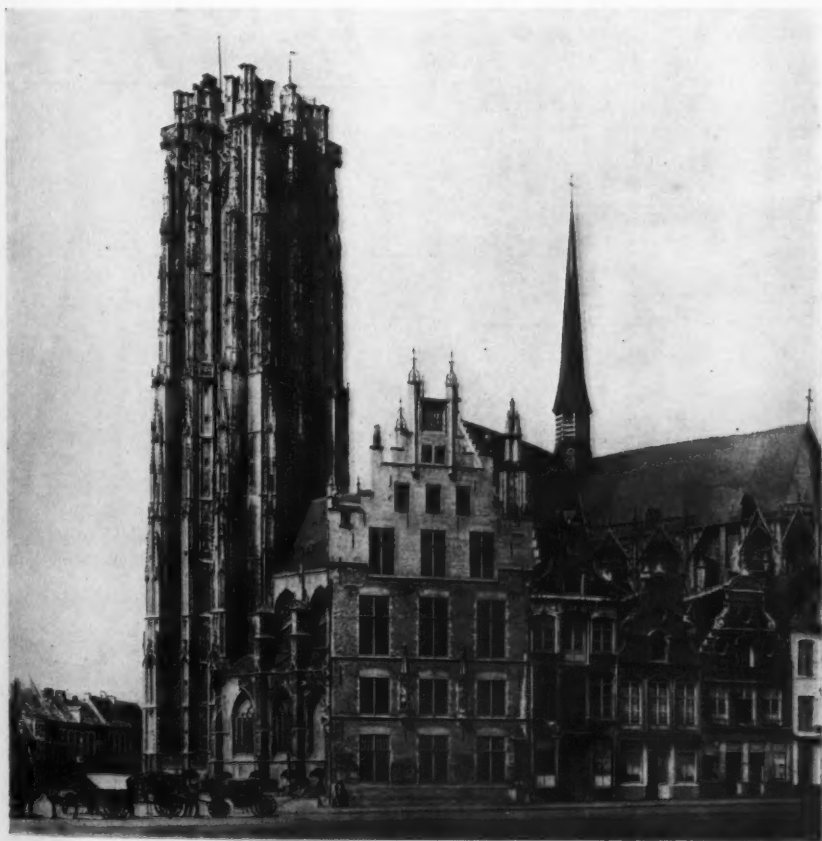


NOTRE DAME IN TOURNAI CHERISHES PAINTINGS BY RUBENS AND JORDAENS

Bruges dates back to the period of the great prosperity of that ancient city in the Middle Ages. It is an imposing structure of red brick to which time has given an admirable patina, but its interior lacks in grace. The massive square tower is Romanesque, the lower part dating from about the tenth century, but it is crowned by a pinnacle in false Roman style added in 1844. The interior, however, is remarkable for its fine proportions and its many treasures of art and history, including the magnificent Gothic chair-stalls which bear the arms of Edward IV of England and

other Knights of the Golden Fleece, who met here in 1559.

Not far from the Cathedral of St. Sauveur stands the fine early Gothic church of Notre Dame containing the sculptured marble tombs of Charles the Bold and Mary of Burgundy, while near at hand is also the Hospital of St. John, in which is preserved the famous Shrine of St. Ursula adorned by the finest work of Memling. In the center of the town is the ancient Chapel of the Holy Blood, which consists of two chapels, the one above the other. The lower chapel is entirely Romanesque and was



ST. ROMBAUT'S TOWER IN MALINES HOUSES FINEST CARILLON IN BELGIUM

founded in the middle of the Twelfth Century by Thierry of Alsace, Count of Flanders, as a shrine for some drops of the Saviour's blood which he had brought back from the Holy Land. The portal and staircase were added in the sixteenth century and are of the richest flamboyant style.

The Cathedral of St. Bavon at Ghent was originally dedicated to St. John. Some of the original crypts remain. The choir was commenced in the thirteenth century and the tower was finished three hundred years later. During the reign of Charles the Fifth, who was born at Ghent and baptised in this church, it was given over to the collegiate chapter of St. Bavon and renamed in honor of that saint. The exterior is rather simple, but the interior is very striking on account of its fine proportions and color effect. The choir is of blue limestone, while the nave and transepts are of white stone and brick, with clustered columns. St. Bavon is famous for its rich collection of art, among its greatest treasures being the triptych the "Adoration of the Lamb" by Jan and Hubert van Eyck. This great masterpiece has passed through many vicissitudes. Philip II of Spain vainly endeavored to obtain possession of it, and was finally obliged to be contented with a copy. It was with difficulty saved from the hands of the iconoclasts in 1566 and from fire in 1641. In the eighteenth century disapproval having been expressed of the nude figures

of Adam and Eve, the triptych was kept closed for a long time, and eventually other panels substituted with slightly draped figures. In 1794, after Belgium had been over-run by the Revolutionary armies of France, the triptych was taken to Paris, where it remained until after the fall of Napoleon, when it was restored to St. Bavon. In 1816 six panels were sold and were acquired by the Museum of Berlin, where they remained until after the World War. By the Treaty of Versailles these six panels were returned to Belgium and the whole magnificent triptych has again been placed in the Cathedral of St. Bavon, including the original panels with the undraped figures of Adam and Eve.

Within the limits of this article it is impossible to comment on the Cathedral of St. Paul at Liège or the Cathedral of St. Alban at Namur, or to describe equally interesting churches such as St. Waldru at Mons, St. Pierre and Notre Dame-aux-Dominicains at Louvain, Notre Dame de Pamele at Audenaerde, St. Gertrude at Nivelles, Notre Dame de la Chapelle and L'Eglise du Beguinage at Brussels, St. Paul and St. Jacques at Antwerp, St. Walburge at Furnes, St. Leonard at Leau, the ruined Abbey of St. Bavon and the ancient Abbey of Orval.

These and scores of other churches and chapels of architectural value and historic interest, some in obscure villages or hidden in the forest of the Ardennes, are scattered like jewels throughout the little land of Belgium.

"THE ADORATION OF THE LAMB"—(FRONTISPIECE ON PAGE 102)

Concerning this famous work of art, G. W. T. Ormond writes in "Brabant and East Flanders": "In the first quarter of the 15th century Hubert van Eyck and his brother Jan were living at Ghent. Here Hubert began to paint the celebrated altarpiece 'The Adoration of the Lamb,' which his brother finished after his death. This great painting, having survived the greed of Philip II, the fanaticism of the Puritan iconoclasts, and the rapacity of the French revolutionary army, now hangs in the Cathedral of St. Bavon; and every year hundreds of travelers visit Ghent in order to see what is, beyond doubt, the finest production of the Early Flemish School."

Readers of *The Cathedral Age* will note with interest the several suggestions of cathedral towers and spires in the background at the top of this painting. One of them near the upper right corner resembles strangely the Woolworth Building, modern "Cathedral of Commerce" in lower New York City.—Editor's Note.

College of Preachers Receives Million Dollar Bequest

ALEXANDER Smith Cochran, Yonkers, N. Y., manufacturer and philanthropist, who died recently at Saranac Lake, was the anonymous layman who provided for the erection of the beautiful building now in course of construction on Mount Saint Alban for the College of Preachers of Washington Cathedral, it was revealed today in an announcement* authorized by the Bishop of Washington. The building was given as a memorial to the donor's mother, the late Mrs. William F. Cochran.

Mr. Cochran was a member of Chapter of the Cathedral, to which he bequeathed \$1,000,000 to be used solely as an endowment fund for the College of Preachers.

The original gift, announced in October, 1927, provided for a \$250,000 structure and an income of \$50,000 annually to be used in carrying forward the institution's activities. Mr. Cochran later gave an additional \$150,000 for the construction of the chapel included in the plans, for furnishings, and for landscaping that portion of the Cathedral Close adjacent to the building. The terms of the gift set forth the aims of the College of Preachers, Bishop Freeman declared. They follow:

"The supreme end and purpose of the Christian religion is the enfranchisement and enrichment of the human soul. To interpret to men the mind of the Master; to give them an understanding of the deep and satisfying values of life; to teach them to employ rightly the means necessary to salvation, is the high and holy privilege of the Christian ministry. To this end the

College is founded in the sure confidence that the bulwark and sustaining strength of the nation is in an abiding and unchanging practice of the Christian religion. The College is designed to give to its students a comprehensive and broadly Catholic vision of the history and unity of the Christian Church since its inception. It will lay unfailing emphasis on those central and eternal teachings of the Master which secure to the Christian ministry its power and usefulness—through its sacramental office in the priesthood; through its edifying and inspirational office in the prophethood; and through its comforting and consoling office in the pastorhood."

"Mr. Cochran," Bishop Freeman said, "was a man of such retiring and modest habits that he was little known to the public. He scrupulously avoided anything that would give him distinction or notoriety as a man of large affairs or as a philanthropist. Repeatedly in large gifts that I was privileged to administer for him, he insisted that no one was to know who the donor was."

"When on a visit to him in Paris two years ago he discussed with me the large work now going on in connection with Washington Cathedral. At that time I told him about a then new enterprise, known as the College of Preachers. He immediately disclosed a keen interest and offered to erect a suitable building and to guarantee its maintenance by an endowment."

The corner-stone of the building was laid by Bishop Freeman in May, 1928, and construction is now well advanced.

The design is collegiate Gothic to harmonize with the architecture of the Cathedral, which is 14th century

*Extracts from a statement issued to the press on June 25, 1929, just as this issue of THE CATHEDRAL AGE was going to press. Further details of the work of the College of Preachers will be found in the article beginning on page 157.

Gothic in motif, although not a copy of any existing edifice. Variegated stone has been used in the walls of the building with Indiana limestone trim giving a distinctive effect.

The building will have accommodations for twenty-five resident students and apartments for the Warden and his two assistants. There will be a quiet chapel for devotional exercises and a large common room about which the life of the College will revolve. The refectory, or dining hall, will be unique in that it will contain a reading desk from which one of the students may occasionally read aloud during meals in accordance with medieval custom.

The Right Reverend Philip M. Rhinelander, former Bishop of Pennsylvania and Canon of Washington Cathedral, is Warden of the College. Plans are now under way for select-

ing the faculty and preparing the curriculum. The Oxford method of instruction, with small numbers of students living in close contact with the faculty, will be followed, although periodic conferences of clergymen and laymen are also planned.

Bishop Freeman regards the establishment of the College of Preachers in a permanent home as one of the most significant steps in the history of the Washington Cathedral undertaking as he believes that it will tend to stabilize and strengthen the prophetic ministry of the entire Church. In his address at the laying of the corner stone of the building, he said:

"It is of little worth that we multiply great Gothic buildings, unless we are prepared to furnish them with trained men, who shall be capable of rendering them vocal with the eternal truths of the Gospel."

ALEXANDER SMITH COCHRAN

The life work of Alex. Smith Cochran is done and the book is sealed with the respect and love of his fellow townspeople.

At middle age Mr. Cochran has passed away leaving memories of great deeds so numerous that none perhaps but his Creator will ever know their actual extent. His benefactions were of the noble kind. They did not consist only of gifts, they embraced acts of thoughtfulness and consideration and always devoid of any desire for public attention. Possessed of great wealth from a family of fine works, he never forgot the less fortunate and carried on that which his forbears had started, with skill and with marked success.

In the conduct of the great carpet manufacturing business created by his grandfather, Mr. Cochran established a policy that was broad visioned. It was by him that the bonus to the operators of the mills was adopted and from which possession of property, homes, higher education for the growing sons and daughters, and savings were made possible—of direct benefit to thousands of workers and of indirect benefit to the entire community.

All races and creeds and colors who abided here, and many elsewhere, were brought into closer alliance and understanding through the splendid acts and example of Mr. Cochran. His sole concern was that the object was worthy and then came his support. Hospitals, churches, centers, fraternal homes, public buildings, all have found princely help from this man.

And not alone in his progressive and humanitarian attitude in the conduct of his business and in the generosity and good judgment of his giving was his example wholesome. He learned carpet manufacturing as a worker, and he directed the company from that groundwork. How much that experience and that example have meant for many individually and the city as a whole can be seen by what has been created. Mr. Cochran built strongly indeed and not in mere mortar and bricks but in the great respect and affection of all whom he employed.

Yonkers was his native city and the years simply added to his affection for it. By his works Mr. Cochran will be known. And as time permits of a more accurate perspective, history will probably mark him as Yonkers' greatest son.—*Editorial in Yonkers Herald.*

A New Shrine in an Ancient Cradle of Christian Faith

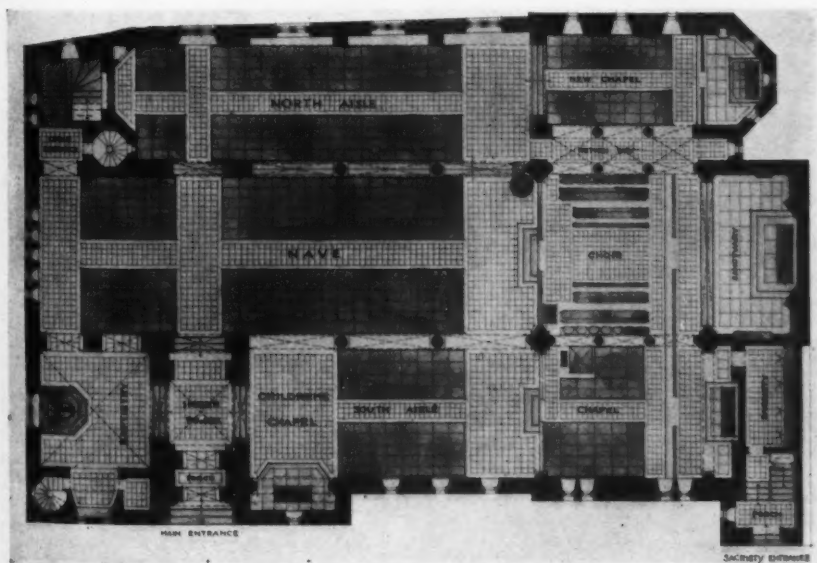
By Elisabeth Ellicott Poe

AMONG all the words in the vocabulary of Christianity which breathe the lyric essence of faith is "Iona" with its memories of the good saint Columba, the chief apostle, so to speak, of Scotland and her isles. By a happy coincidence Washington Cathedral has a historic link with ancient Iona where St. Columba labored for the Kingdom so long and well in the "Iona stone" imbedded in the wall of the Little Sanctuary. The last recorded words of St. Columba are on the stone, "They who seek the Lord shall want no manner of thing that is good."

Therefore, it is with special interest that the friends of Washington Cathedral learn of the project to complete the Cathedral Church of St. John the Divine, Oban, Argyll, Scotland,

which faces the historic isle of Iona, repository for many centuries of the "faith once delivered to the saints." As some one has truly said, "Iona—the sacred isle, was for two centuries the nursery of bishops, the center of education, the asylum of religious knowledge . . . the capital and necropolis of the Celtic race."

Such a Cathedral Church has been the ambition since 1847 when the Diocese of Argyll and the Isles was restored. After many years of struggle the first portion of Oban Cathedral was built, consisting of the sanctuary, choir, one chapel, a single bay of the nave and part of the south aisle. These were opened and the new altar was dedicated by the Bishop on August 17, 1910, the Primus of the Scottish Church being present and



ARCHITECT'S DRAWING SHOWING GROUND PLAN FOR OBAN CATHEDRAL

preaching the sermon. In 1920, on the feast of St. Columba, the Bishop of Argyll and the Isles, with the support of his synod, constituted the church to be the Cathedral Church of the Diocese, took his Episcopal seat therein, and installed the Provost and Canons.

The history of the Cathedral project is a fascinating one and throughout there has always been a definite idea to link it in spiritual relationship, at least, with Iona, which lay a few miles off the coast. When the site for a church at Oban was first obtained it was proposed to build a large church on the lines of the ruined cathedral of Iona. Later that site was abandoned and the present one at George Street and William Street was obtained. There the forerunner of the Cathedral of St. John the Divine was built in 1864. Holding the site for the Cathedral which was to come, St. John's Church grew into the hearts of the people of Oban and, like the Cathedral is pledged to do, it ministered to all souls irrespective of creed and carried on its welfare work among the seamen, light-house keepers, Coast Guard and the poor, the sick and needy of the community.

The step which was to prove the real beginning of the Cathedral of St. John the Divine came in 1895, when the Very Rev. Dr. Charles Pressley Smith became rector. With vigor he prosecuted the affairs of the parish in such manner as to win the commendation of all. One of his first interests was to bring about the promotion of a scheme for the erection of a large and more worthy church at Oban. This had been accomplished by 1910, but still greater things were in store for St. John the Divine at Oban. For in February, 1919, during a meeting of the synod of the diocese in the Church the Bishop of the diocese brought forward a proposal to raise St. John the Divine to the status of the Cathedral Church of

the United Diocese. It was instantly approved and events moved rapidly on to St. Columba's Day, June 9, 1920, when it formally became the Cathedral Church.

The ceremonies in connection with the inauguration of the Church in its new status were most impressive, especially when the Bishop of Argyll and the Isles turned to the people and said: "In the name of the Father and of the Son and of the Holy Ghost, Amen. I, Kenneth, by the grace of God, Bishop of Argyll and the Isles, do, with the concurrence of the Synod, declare and constitute this Church of St. John the Divine, Oban, to be the Cathedral Church of the United Diocese."

It is interesting to note that as St. John the Divine is the Cathedral Church of a Highland Diocese, the twelve stalls have each been given a Celtic dedication and named for one of the Celtic saints, as St. Moluagh, St. Brendan, St. Mund, St. Brigid, while the Dean's stall is appropriately named for St. Columba.

The Most Reverend the Primus of Scotland delivered the sermon on that occasion. He said in particular "On this feast of the great Apostle of Scottish Christianity our thoughts go back to the little holy island on the further side of Mull, and what must have been its very humble and primitive Cathedral. But what a wondrous power went forth from Iona through Columba and his missionaries."

Plans for the completed Cathedral have been made by H. O. Tarbolton, a noted architect of Edinburgh. The general style of the architecture is Norman. One of its principal features is to be a fine tower, rising from the roof of and at the intersection of the nave and transepts. The tower is to be divided into stages giving accommodation for the heating chamber, baptistry, bell ringing chamber, belfry and an outlet to the top stage from

which there will be a magnificent view over the bay. The tower will allow space for a full peal of bells.

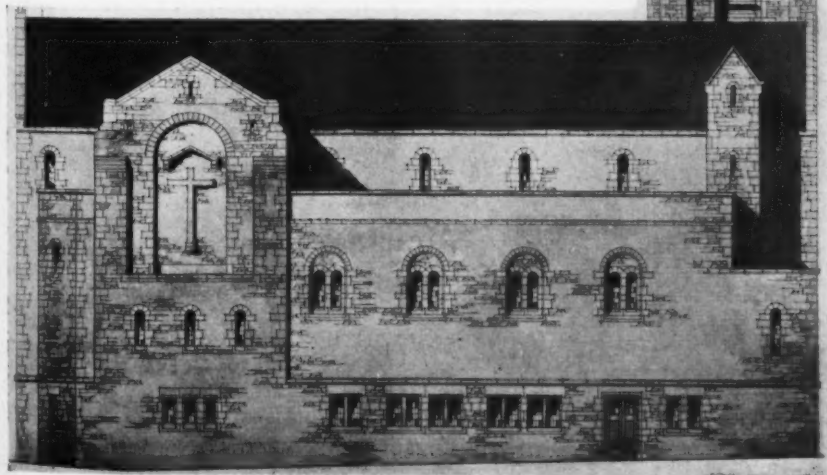
The elevations are simple, substantial and dignified. Because of the storms to which Oban is subject the window openings are not large. The gable facing the sea will have a large stone cross within a deep recess to call the significance of the building to those who see it from the water. A Children's Chapel has also been included in the plans, where the little ones may come freely to their own services, certain to be one of the glories of this distant Cathedral, as the Children's Chapel under construction in Washington Cathedral is destined to be.

In the "Under floor of the Cathedral" as the architect quaintly puts it, will be choir and vestry rooms, a chapter house, a large hall, recreation rooms, and church wardens' rooms. On the Cathedral floor are to be three chapels including the Children's Chapel. The total cost of completing the fabric of the Cathedral has been estimated at twenty-eight thousand pounds, or in round numbers approximately \$150,000. An Oban Cathedral

Fund in America has been established, of which Mrs. George Ciseo is the present head with headquarters at the Farmers' Loan and Trust Company in New York City.

The present need is to raise at least \$30,000 so that the side chapel next to the sea may be begun and finished. The architect has now completed his detailed working plans and is ready to begin operations. The Dean and other Cathedral authorities are anxious to begin this work in the autumn so as to give employment during the long winter of Oban, where there is much need among the unemployed after the tourist season is over.

Among the residents of America who have shown particular interest in the Oban Cathedral are the Right Reverend William T. Manning, Bishop of New



LARGE STONE CROSS WILL ADORN GABLE FACING THE SEA

York; the Right Reverend Ernest M. Stires, Bishop of Long Island, and the Honorable O. Max Gardner, Governor of North Carolina. More names will be secured for the American Committee for Oban Cathedral in the near future, according to Mrs. Cico, who has been the devoted adherent of the enterprise in this country.

It is splendid to record that every year the offerings of American tourists to Oban have done much to maintain the welfare work of the Cathedral. It is also understood that great interest in the Cathedral project generally has been expressed by those of other church affiliations in that locality and that the aim of its consecrated Dean is to make a Cathedral

Church for all the people in the diocese.

St. Columba preached the ancient faith of the Church in its purity and in a singular freedom from foreign domination of any kind. Through his service the Celtic Church was a tremendous influence in the establishment of British Christianity. With twelve disciples only when he landed at Iona in 563, his work grew until he sent forth many missionaries from his monastery to preach the Gospel among the Northern Picts.

In the Cathedral of St. John the Divine at Oban is a continuation of the work of this Saint of God, which commends itself to the interest, the prayers and the assistance of American churchmen.

War Hero to Rest in Cathedral

NORMAN PRINCE, the young American who founded the Lafayette Escadrille and who gave his life for a cause that he believed to be that of his country and the world while flying for France in the early years of the World War, is to be accorded sepulture in the Nation's Capital.

His body, which now rests in the American Pro-Cathedral in Paris, is to be brought to this country and entombed in the sacred fabric of Washington Cathedral where already have been gathered the mortal remains of the World War President, a great Admiral, an eminent journalist and others who have had conspicuous parts in American history.

Formal announcement of the plans for the translation of the body of the famous flying ace from France to the United States was made recently by the Bishop of Washington, who also made public the receipt by the cathedral of a gift from Frederiek H. Prince of Boston, the father of the fallen hero, which provides for a

memorial chapel on the main floor of the great church structure.

This chapel will contain the tomb of Norman Prince and will be situated in the south choir aisle immediately adjoining the sanctuary. It will be known as the Chapel of St. John and as the place of sepulture of the gallant young aviator will commemorate "the chivalry, fortitude and Christian courage of Norman Prince and others who made the supreme sacrifice through devotion to liberty, civilization and humanity".

The preliminary designs are being prepared by the cathedral architects. The cost, exclusive of the tomb, which is to be executed by an eminent sculptor, who will be selected after conferences between the donor and the cathedral trustees, will be in excess of \$200,000.

Bishop Freeman in speaking of the plans for the chapel said: "The Cathedral authorities feel a deep pride in knowing that the Chapel of St. John, through the generous gift from Mr. Prince, will commemorate the



Photograph by Bachrach

NORMAN PRINCE—FOUNDER OF THE LAFAYETTE ESCADRILLE

"Nothing could have been more gallant than his life—nothing finer than his death, in a great cause, dear to his heart."

From a message of sympathy penned by the late Henry Cabot Lodge.

heroic service of American youths who gladly gave themselves to country and flag in the supreme struggle. Norman Prince ideally represents this valorous type of American manhood and it is fitting that this young life of aspiration, of fine achievement and of supreme self-sacrifice should have enduring remembrance. His record of consecrated service to a cause he loved gives him a place of preeminent distinction among those who gained inspiration from his noble example."

Portions of the Chapel of St. John are already structurally complete as it was included in a construction program, initiated several years ago. It is not known at present, however, just when it will be possible to bring the body of the war hero to this country, as considerable time will be required for the execution of the tomb and for the designing and completion of the several symbolic decorations.

Mr. Prince's gift provides for the construction of the chapel from the crypt foundations to the vaulting; for interior furnishings and decorations, and for endowment with which to make this new unit of the cathedral effective for continuing service. Mr. Prince, it is understood, is to provide the tomb, which will be recessed in the south wall of the chapel and is expected to be in the form of a bas relief statue of his heroic son, as a separate gift.

The chapel will contain two bays and will have two impressive stained glass windows. It will have a seating capacity of approximately 150 persons, its length being 44 feet, its width 25 feet, and its height, from floor to vaulting, 41 feet. An altar with a sculptured reredos will be installed. These furnishings will be richly symbolic of the idealism which characterized Norman Prince and his compatriots. The carvings on the keystones or vaulting bosses of the chapel already form an important element in the elaborate scheme of Christian symbolism planned for the cathedral.

These symbolic ornamentations are sculptured into the fabric of the cathedral after the stones have been set in place.

Norman Prince was one of the first Americans to volunteer for service in the World War. His record is one of the episodes in the valorous story of "Those first defenders of our country's precious name", as the late Ambassador Myron T. Herrick described them at the dedication of the LaFayette Escadrille memorial on the edge of the Bois de St. Cloud last summer. His death in October, 1916, following a crash on the return from an aerial encounter with the enemy was mourned in all the Allied countries as well as in the United States, and his funeral was attended by a large representation of Allied military divisions, including French and English officers of high rank, as well as a full representation of French, English and American pilots.

Up to the time of his death, the American ace had engaged in 122 aerial engagements with the enemy and was officially credited with five planes brought down in battle, not to mention four others not officially recorded. For his fine individual conduct he had won successively the Croix de Guerre, the Medaille Militaire, and the Croix de la Legion d'Honneur, and had successively achieved the ranks of sergeant, adjutant and lieutenant. The late Senator Henry Cabot Lodge penned an eloquent epitaph in a message of sympathy to Norman's father, when he wrote:

"Nothing could have been more gallant than his life—nothing finer than his death in a great cause, dear to his heart."

Norman Prince was the younger of the two sons of Frederick Henry and Abigail Norman Prince. He was born at Pride's Crossing, Mass., and after receiving his early education under private tutors in Europe was graduated from the Groton school and from Harvard University. Although

he received the degree of Bachelor of Laws from Harvard in 1911, was admitted to the bar, and subsequently began the practice of law in Chicago, he became an enthusiast in the scientific development of aviation at a time when flying was popularly regarded as a mere pastime.

With the advent of the World War, he saw an opportunity to testify to his love for the country in which he had passed many of the earlier years of his youth and five months after the outbreak of the war he offered his services to the French government as a volunteer in the French army to serve until the end of the war. He took his preliminary training in the military aviation school at Pau, served for a short time in the aerial defense of Paris and was then assigned to the Western battle-front where he distinguished himself by his skill and bravery.

At the beginning of his service in France, young Prince conceived the idea of bringing the American aviators together into a single squadron. This idea received the approbation of the French and was realized with the organization of American aviators into

a body which was at first known as the Escadrille Americaine and which subsequently became the famous Lafayette Flying Squadron.

Originally carrying the Tri-color, this Squadron was permitted to carry the Stars and Stripes after the entrance of the United States into the war. It thus became the proud distinction of this Squadron that it was accorded the honor of carrying the first American flag to appear on any of the World War battlefields. Its members were famous for their skill and daring and they were repeatedly cited in army orders, individually and collectively, for their fine courage and unflagging spirit of self-sacrifice.

The cathedral lifting its noble proportions on the most commanding elevation in the District of Columbia already cherishes several inspiring symbols of patriotic service rendered by American men and women. In the ambulatory of the Bethlehem Chapel is the service flag of the Episcopal Church and stored temporarily in the cathedral offices for possible exhibition later on are the individual service records of the 105,102 members affiliated with the Church who participated in the conflict.

NAVE CRYPT CONSTRUCTION NOW UNDER WAY

With the vaulted stone ceiling of the choir of Washington Cathedral practically complete structurally, the cathedral trustees have authorized contracts, totaling more than \$365,000, for the building of the crypt of the nave, and the foundations for the massive western towers, it was announced recently. This new work, made possible by contributions, both large and small, from a host of men, and women and children, living in every corner of the land, has been started and is now well underway.

Construction also is going forward on the Children's Chapel, which will be situated at the intersection of the choir and south transept. This promises to be one of the most appealing portions of the cathedral. Through its symbolic decorations it will give expression to Christ's love for children and to the divine attributes, which He ascribed to childhood.

It is expected that it will require about 18 months to complete the nave crypt and the tower foundations. This new work, when completed, will add approximately 261 feet to the length of the crypt fabric of the cathedral. The crypt directly beneath the nave will be 38 feet in width with two aisles on the north and south, each 37 feet in width. The total outside width of this crypt construction, including the massive exterior walls, the nave crypt, the north and south aisles, and the outer aisles is 138 feet. Plans for this new work were prepared by Frohman, Robb and Little, the Cathedral architects, and the construction is being carried on by the George A. Fuller Company.

What Grace Cathedral Will Mean to San Francisco

A FAMOUS host city is San Francisco. Each year some 300,000 visitors enjoy its hospitality and nothing, seemingly, is overlooked to make their stay memorable. Man and nature work hand in hand to provide a succession of stirring sights and experiences. There is the Ferry building, Market Street, the panorama of harbor and city from Telegraph Hill, Chinatown, fisherman's wharf, renowned hotels, theaters, parks, alluring shops, scenic drives, picturesque restaurants, and a manner of living.

Quite enough for anyone, some may think, but not so with the Right Reverend Fred Ingley, Bishop Coadjutor of Colorado, himself a recent visitor to the city. All of these things are most interesting, he cheerfully admitted, but they do not meet one great responsibility of a city to the strangers within its gates, and to its own people as well. That is the responsibility of recognizing in an outstanding way the spiritual being of man, of raising up some inspiring symbol of the spiritual aspirations of the community.

That San Francisco is now on the way to meeting its responsibility through the completion of Grace Ca-

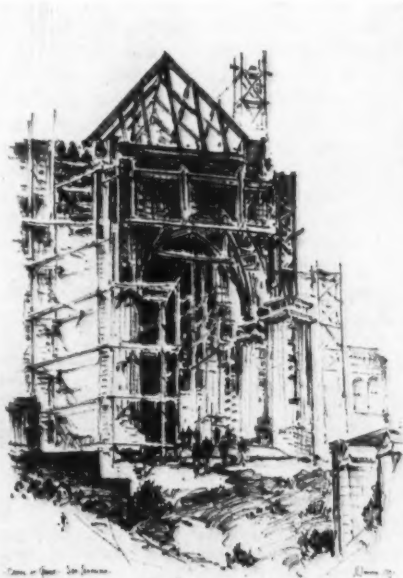
thedral was a source of satisfaction to Bishop Ingley. He was warm in his praise of the project. The cathedral site on the top of one of San Francisco's highest hills won his special commendation. "A great function of a cathedral is to express the dominance of the spiritual over the material," he said, "and San Francisco is doubly fortunate in that its cathedral

site is as dominant as will be the structure itself."

From the very nature of its organization a cathedral is the logical place to care for the spiritual needs of visitors to a community, according to Bishop Ingley. "It is the people's church, a place of worship for all who wish to make it their own," he said, "and no parish church can quite fill the unique place of a cathedral in the life of a city."

Analysis of the congregation of

Grace Cathedral shows that Bishop Ingley is correct when he stresses the importance of a cathedral's service to the temporary residents of a city. Nearly half of those who worship in the crypt are visitors, either from out of the city or from that great mass of people who make up the floating population of a modern community. When the cathedral is completed the



CHAPEL OF GRACE ASSUMES DEFINITE FORM

proportion of visitors among the worshippers is confidently expected to be much greater. The cathedral is in the heart of the most populous section of the city. Within a few blocks of it are a dozen large hotels and scores of great apartment houses.

What will be more natural on a beautiful Sunday morning than for a visitor, bent on seeing the city's most worth while attractions, to seek out the inspiring house of worship whose slender spire he will see reaching far into the blue California sky? For every individual it will have a special message and appeal. Challenging, impersonal, magnificent, it will draw to it men and women of wide interests and varying degrees of faith, and will leave no one of them unmoved.

This thought of service to the city's visitors is one which has not yet been implanted in the minds of San Franciscans, but as the cathedral completion program progresses it will gain more and more attention. The crypt, with its wooden roof and unprepossessing appearance, is not a thing to evoke more than a passing glance. San Franciscans have come to take it for granted. When the cathedral is completed, however, or even half completed, it will be a different story. Grace Cathedral will then be one of the things no visitor should miss, not

merely because it will be a great and beautiful edifice but because it will be a significant and eloquent symbol of the highest aspirations of the metropolis.

With the Chapel of Grace assuming definite form there are already indications of vague awakenings to something like an adequate conception of the magnitude of the San Francisco cathedral project but it will not be until the frame of the apse is in place that there can be any general realization of the grand scale of the structure as a whole. Even those who are closest to the project find it difficult to visualize the majesty of the cathedral plan at the present stage.

Excavation for the foundation of the apse, however, is under way and it is expected that erection of the steel reinforcing frame for this unit will begin early in the fall. In the meantime work is being pushed with all speed on the chapel and baptistery in the hope that this portion of the cathedral will be completed by the end of the year. The cathedral authorities are doubly grateful for the gift of the chapel and baptistery for the reason that the furnishings of these units are being provided by the same generous donor and they will reflect in miniature the full glory of the completed cathedral.

JOHN DIERDORFF.

ARCHITECT LEWIS HOBART SHOWS BISHOP PARSONS WORK NOW GOING FORWARD

"I was particularly interested in the article on stained glass," writes Mr. Dierdorff, commenting on the last issue of *The Cathedral Age*. "We are just beginning to get into the problems of decoration and it is most helpful to be able to secure such information as you print from time to time in your always interesting publication. . . . *The Cathedral Age* certainly does present the cathedral idea in a most effective way."



Tributes Rendered to Marshal Foch

IN THE presence of representatives of the Diplomatic Corps, officers of the United States Government, veterans of the World War and other guests, a memorial service for Marshal Foch of France was held in the Bethlehem Chapel of Washington Cathedral on April 29th. Memorial addresses were delivered by Paul Claudel, the French Ambassador, and the Bishop of Washington.

The French Ambassador spoke as follows:

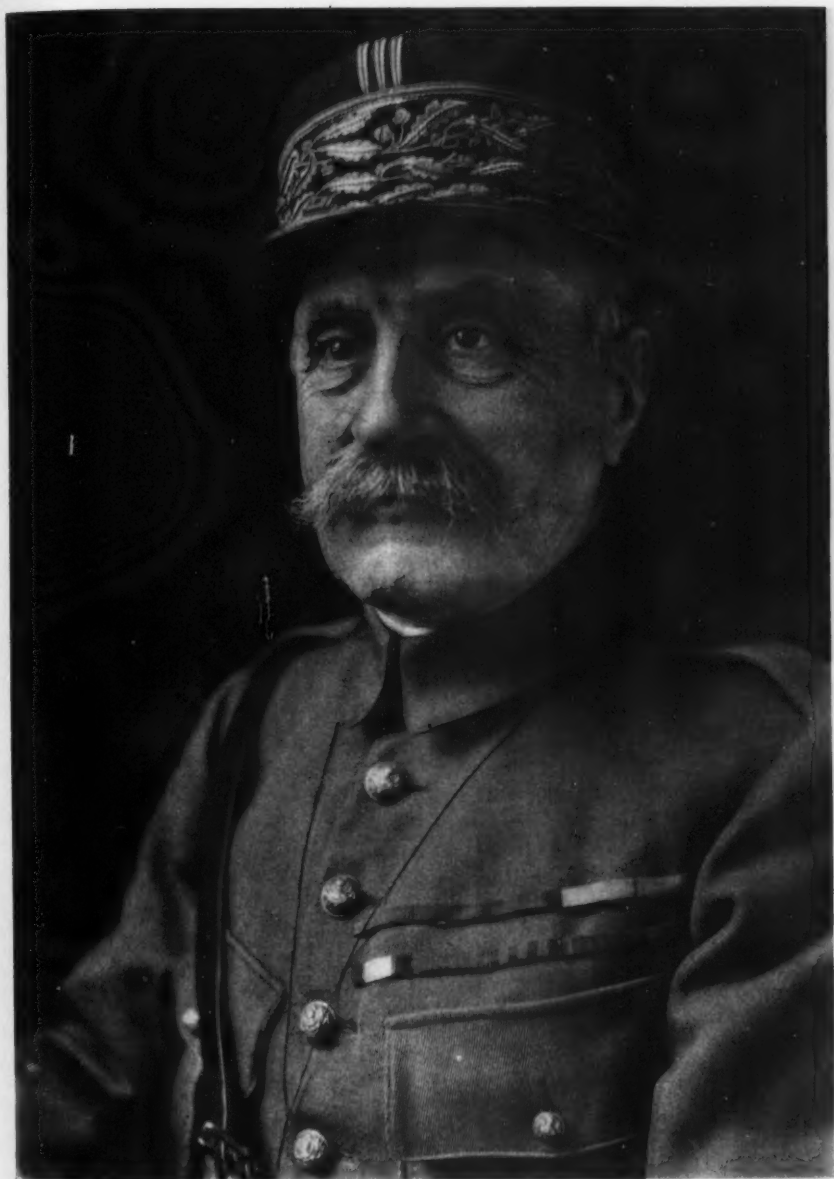
One month has elapsed since the death of my great countryman, Marechal de France Ferdinand Foch, and it is a sign of the deep reverence and affection in which his memory is held by all America, that the Protestant Episcopal Church in Washington does consider today as an appropriate homage to celebrate a special service in recognition of his services to God, to his country, to America and to mankind. You know all what special esteem and sympathy the Marechal had for America. He never grudged to your country the prominent and decisive part she played in the common victory of his allies. Nearly every speech he had opportunity to make after the war contained a glad and full recognition of this undisputable fact. He was a staunch and loyal friend of Pershing and all your generals. His tour in America, where he was greeted as a national hero had impressed him with a feeling of admiration for that mixing of authority and liberty which he considered as the greatest boon of American democracy. America on her side saw in Marechal Foch the realization of her civic and military ideal such as it was embodied in many great servants of your country at the time of the Revolution and of the Civil War, whose person was entirely absorbed in their duty, and she recognized a truly American ring in the

parting words of Foch when he wrote to a friend, "I always feared God and I had no other fear."

It is no wonder that the death of that great man, the only foreigner who had the honour to lead to victory an American Army, was accepted from one side to the other of your Continent as an event of national import. From every city of the United States were elicited messages of sympathy and sorrow. Your President, your generals, your high magistrates and officers sent to France words of praise and appreciation which found the way of our hearts. We must go back to France on the day of Washington's death to find such general emotion for the death of a foreign leader.

I am glad to avail myself of this opportunity to express to everyone in America in every place and in every rank of life my sincere gratitude and the gratitude of my country.

The life of a great man brings lessons to everybody. If I interpret it rightly the lesson of the life of Foch can be resumed in one word: *Preparation*. A soldier and leader of soldiers is a man whose business is with facts and facts under the most hard, immediate and exacting form; military problems unlike diplomatic problems cannot be postponed, they must be met at once and the best way to meet them is to meet them half way. His mind, his will and his resources must always be ready and handy. Not only generals but men in every condition of life have such problems to resolve and blessed are those who can make theirs the heroic sentence of Foch during the Battle of the Marne. "My right is thrown back, my left retires in disorder, but my center" (and by center I mean the heart which is the essential part of any man) "my center holds good and I go ahead."



Photograph by Harris & Ewing

MARSHAL FOCH—"GREAT SOLDIER AND HIGH-SOULED CHRISTIAN GENTLEMAN"
Whose service to the world was commemorated in memorial tributes in Washington Cathedral.

In his tribute to Marshal Foch, Bishop Freeman said in part:

The name of Ferdinand Foch has come to reinterpret to us the excellent virtues of Lafayette. France has enriched the world with many examples of commanding genius. She has been prodigal with her gifts of service and scholarship. In field and academy she has had exponents whose rare qualities have been the admiration of men the world over, but in these latter days none has more nobly interpreted to us her genius as well as her moral worth, than the great commander of her armies. Marshal Foch was more than a great soldier. He was a high-souled Christian gentleman. The stern practices of the field could not render his nature unresponsive to those finer impulses that refine and ennoble character. So marked was America's confidence in his leadership that in a great conflict she entrusted to him her chosen sons.

* * *

After all, it is in the realm of spiritual ideals that we discover the real ground of agreement. Marshal Foch, whose rare gifts we consider today, was preeminently a man of lofty ideals and blameless life. A soldier by choice, a strong leader in a terrible crisis, he stands before the world as the champion of all that is best and truest. It was said of another that, "he was appointed first of all by Almighty God to stand for a fact." Measured by such a standard, this man stands before us as one who in moral worth represents the noblest and best in Christian character.

Reviewing the careers of two men who have but recently fallen, General Pershing, with a fine touch of eloquence said: "If the world needed some new evidence that moral virtues remain forever the only sure foundation of human greatness, this proof has been furnished amply by the example of two great hearts which

almost simultaneously have ceased to beat. Both were stalwart soldiers in the battle for the right." The one was an American Ambassador, beloved of all Frenchmen, the other the great Marshal of her armies. Said the latter as from his devotions he went forth to action: "Prayer has enlightened my way". In this single sentence is disclosed the genesis and inspiration of his genius. Marshal Foch had long since learned that, true greatness rests on the sure foundations of moral character grounded in a deep religious conviction. He exemplified his faith by his works. It were to add little to his fame that we meet to praise him. We can neither add to nor subtract from the distinction and praise which a grateful world gladly accords him.

* * *

We shall most truly honor him by seeking to reproduce in our own lives the enduring qualities of his splendid character. * * *

We meet to pledge anew, through our high praise and honor of this chosen son of France, our devotion to the ideals for which he stood and for which his beloved nation stands. The wide seas cannot separate us, dissimilar ways and habits, and difference of speech cannot divide us. We have plighted our troth, each to the other, we have been comrades in a cause that tried men's souls, the blood of our sons has mingled upon the battlefield, and for a world ideal they have died together. We are going forward with sure confidence and hope that the days that lie ahead shall be for the two Republics, days of peace and happiness, days in which the ties already formed shall be strengthened and secured in a compact of enduring love and esteem. To France's great marshal and ours we bow in reverence, we cherish his memory and we highly resolve that we will maintain those noble ideals of which he was a supreme exemplar.

New York's Temple of God*

By the Right Reverend William T. Manning, D.D., LL.D.
Bishop of New York and Honorary Canon of Washington Cathedral

THE great Cathedral edifice is rising before us and we see now that its majesty and grandeur will far surpass our highest expectations. The glory of the nave now that the interior scaffolding has been removed is a revelation to us all, and the west front with its majestic towers, and its magnificent portals enriched by carving and sculpture equal to that done in any age, will rank with, and in the judgment of many will surpass, the Facade of any Cathedral in the world. You may remember that shortly before his death, Professor A. D. F. Hamlin, in a careful, professional, study of the designs for the Cathedral, wrote over his own signature these words: "Nothing comparable to this superb design has ever been executed, or conceived, in America, and the Cathedrals of Europe may fairly be challenged to surpass or even to equal it." "If this great work", Professor Hamlin continued, "be carried out upon the lines of these designs it will be a stupendous and inspiring monument of our faith and a

triumphant vindication equally of American religion and American art."

The building has now gone far enough for us to see that those words were justified, and we shall see this more and more as the work proceeds. * * *

The people of our own Church, and of the community in general, have shown their confidence and interest in this undertaking in extraordinary degree, and for their response I cannot sufficiently express my appreciation. In the past five years the sum of nearly twelve million dollars (\$12,000,000.00) has been given for the erection and endowment of this great Temple of God, and of this amount by far the greater part has been given in response to my own solicitation, and no one can say that this has interfered with,

or drawn off from, the funds needed for other work, for during this period our gifts for diocesan and general work have been larger than they ever were before. The baptistry has been given and built, the women's transept is in course of construction, the great nave is near to completion, and the magnificent facade is advanced to a height



APPROVED DESIGN FOR WEST FRONT

*Extracts from Bishop Manning's Convention Address delivered May 14, 1929.

of nearly seventy feet from the floor level. But there is still much to be done, and more funds will be needed to complete the majestic units now under construction. Let me repeat that this undertaking is not some project or plan of mine, it is the responsibility of all of us. It has meant for me labour and effort greater than anyone will ever realize, and from which I have often felt that I would gladly be relieved. I must have your loyal help and support, and I must have on our Board of Cathedral Trustees those who are in full sympathy with the undertaking, and who will use their best efforts in behalf of it, if the work is to go forward and the parts of the building now in progress are to be completed. With your help I shall continue to do all that I can in this great task, for the erection of this

Cathedral is not a mere material enterprise. We are not only erecting a building which will be an honour to our city and country, we are not only building here one of the world's greatest monuments of architecture and art. We are doing more than that. This mighty Temple, the greatest in all the English speaking world, is being erected for no utilitarian purpose but solely in the name of religion, to the honour and glory of Almighty God and of His Son Jesus Christ our Lord. It is one of the great spiritual undertakings of the world. It is an influence beyond all measure for faith, for fellowship, for peace, for the things that bless and ennoble human life, now in our own time, and for all the generations that are to come. By our prayers, our interest, our united effort, let us do all that we can to carry this great work forward.

Notes on the Cathedral of Lausanne

By the Reverend G. Secretan

Pasteur of the Swiss National Church

ALTHOUGH the early history of the Cathedral is somewhat obscure, it was probably in the second century that Christianity penetrated to the shores of the Lake of Geneva. Christian forerunners came to Geneva and Nyon from Lyon, Vienne and Marseilles, to which Christianity had been brought at an early period from Asia Minor. Lausanne, the Roman "Lousonna", was on the shores of the lake, at Vidy, where some very ancient Christian remains have been discovered.

Aventicum, known today as Avenches, was at that time the capital of Helvetia. It was an important city, whose extensive ruins are still to be seen some fifty miles north of Lausanne. A bishopric was established there, but it was wiped out, together with a large part of the Christianity of Switzerland at the

time of the Barbarian invasions. The Burgundians, one of these barbaric tribes, who were Arians, established themselves in this district in 456.

Bishop Marius abandoned Aventicum in 581, or, according to some sources, in 590, to establish himself on the hill where is now the Cathedral of Lausanne. This hill, surrounded on the north by forests, protected on the east, the south and the west by steep cliffs, was easy to defend. It seems certain that a church existed already on this spot, which was, perhaps, a place of pilgrimage. Marius was, therefore, leaving an abandoned church and the lonely graves of his predecessors to take over at Lausanne the charge of a living community. Saint Prothais (Protasius), a Christian renowned for his zeal and his piety, had ministered there in the previous century. He had built himself

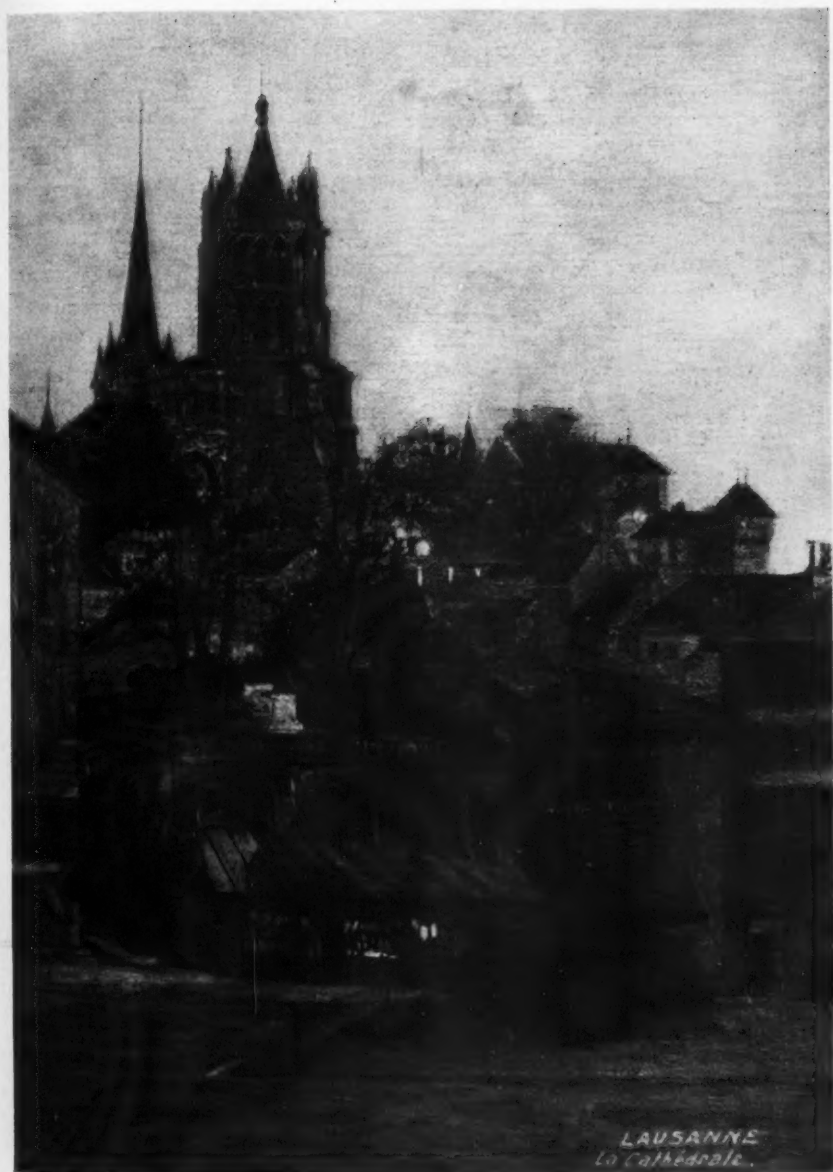


Illustration by courtesy of the Legation of Switzerland

WATER COLOR SHOWS THE CATHEDRAL CROWNING AN ANCIENT HILL



THE "GRAND PORTAIL"—SIMPLE AND SOBER IN DECORATION

a retreat at the foot of the forest of Sauvabelin, and the populace, who had abandoned the devastated city on the shores of the lake, had probably settled around him. Tradition has it that he died while cutting down trees to build the Cathedral. The village of St. Prex, between Lausanne and Geneva, was named after him. A stained glass window commemorates him at Pisa in Italy. It is also possible that this hill and the neighbor-

ing forest were the scene of pagan cults before this time.

Lausanne was at the cross-roads of several important highways: those leading to the St. Bernard Pass, to Geneva, Besancon, and Bâle. Bishop Marius, or, as he is popularly called, "Saint Maire", cannot have settled in this spot without having had very good reasons for doing so, one of which was that it was more central than Avenches.

The bishopric of Lusanne grew rapidly. It grew so much in importance on account of the gifts of the Emperor Louis the Debonair and of the kings of Transjurane Burgundy that in 1038 Bishop Hughes was able to convoke there a great assembly of princes and prelates to proclaim the "Truce of God" (Trêve-Dieu), that is to say, peace dur-

ing certain periods of the year, so as to put an end to the disastrous wars of the period.

Having become a powerful state, which depended directly on the Empire, the bishopric of Lausanne needed a cathedral, and it had the means to build one. During the first six centuries of its existence it was enlarged, burnt down and built again several times. The Cathedral, as it exists today, was built on the site of

a previous one, partly destroyed in 1225. A large part of the foundations consists of stonework from Roman buildings brought from the old Lausanne on the shores of the lake.

Most of the cathedral was built between 1235 and 1275, at the period when the great cathedrals of France were being finished. This circumstance explains the purity of its architecture. The name of the architect is unknown. He did not copy with servility the buildings he had seen and in which he had worked, but in the variety of the pillars, the design of the rose-window, and other features, he showed originality both as an artist and as a builder. The architectural harmony of the whole building bears witness to the fact that it must have been one man who directed the work over a period of at least forty years.

The consecration took place on the 19th of October, 1275, when Jean de Cossonay was bishop. The Cathedral was consecrated by Pope Gregory X in person, who dedicated it to the Virgin Mary. Representatives from the whole of Christendom were present at the ceremony and at the magnificent festivities held on this occasion. So great was the extravagance that several prelates ruined themselves there.

There were present seven cardinals, twenty archbishops, seventeen bishops, princes, counts and abbots, and at their head the Emperor Rudolf of Hapsburg. The next day he took an oath of fidelity to the Church, and thus was terminated the feud between Church and Empire. The alliance of the court of Rome and of the house of Austria entered into that day, became one of the bases of European politics. Later Rudolf of Hapsburg and the nobles who accompanied him



THE APOSTLES' PORCH IS CONSIDERED A MASTERPIECE

set off as crusaders to the Holy Land. The cathedral is built in the form of a cross, pointing east and west. The choir represents the head and the towers the feet of Our Lord. Only one tower was built, and it was finished towards the middle of the thirteenth century. It resembles in many ways that of the Cathedral of Laon. The west half of the building is a little more recent (second half of the thirteenth century), and shows the influence of Rhenish architecture.

At the beginning of the fifteenth century there still existed a passage between the church and the beifry. It was closed at this time, and a heavily carved door forty-five feet high was placed in the main doorway, itself a piece of magnificent sculpture. On account of its age it recently had to be renovated.

From the vestibule narthex there open two side chapels, the one on the left only being open for services. Dedicated to St. Maurice, one of the

officers of the Theban legion which was decimated for its faith, at St. Maurice in the Valais, it contains high and low choir stalls dating from 1509, the carvings of which illustrate the Creed. This chapel is the work of Bishop Aymon of Montfaucon. A modern stained-glass window representing Law and Grace, the work of the painter Paul Robert and of the glass-maker Hosch, is in this chapel, which is used now for weddings and baptisms. The lobby is decorated with frescoes showing scenes from the life of St. Joseph, the flagellation, and the arms of the bishopric.

The Nave is divided into seven parts, the arches of which converge at the highest point of the vaulted roof. Two rows of galleries, one above the other, run the length



THE PULPIT WHERE BISHOP BRENT APPEALED FOR UNITY

of the nave. Around the chancel is an ambulatory for processions in which are numerous tombs. Two black marble communion tables have replaced the original high altar, which was taken to the Cathedral of Berne. The tombs, ancient and modern, are those of bishops, warriors, professors at the academy and other eminent men. The finest is that of Count Otho I, of Grandson, killed in a duel in a trial by arms in 1328.

Marble plaques commemorate Major Davel, the precursor of the independence of the Canton of Vaud, beheaded in 1724, and the hundredth anniversary of the proclamation of its liberty on January 24, 1798. A bronze plate has been erected near the pulpit in commemoration of the World Conference of Faith and Order in 1927. The pulpit has a roof which dates from 1663. At the extreme end of the cross-bar of the cross, in the south wall of the transept, is a rose window which is one of the finest pieces of Gothic architecture in Switzerland. A traveler mentioned it as early as 1250. It represents the universe: in the centre is God the Creator, then the seasons, the elements, the months, the rivers of Paradise, the winds, etc. The glass was restored by Hoesch. The windows of the same period, which



SEVENTY WINDOWS ADMIT LIGHT FOR INTERIOR

are below, represent biblical scenes. The five stained-glass windows on the south wall represent different phases of the history of the country. They were put up by the house of G rente, Paris, in 1868. The windows which are above the west door represent the four writers of the Gospels and the Crucifixion. They are recent and are the work of the painter Poncet.

An organ made by Kuhn of Zurich

was placed in the gallery in 1903. It has eighty-three stops, and was paid for by a special public subscription. The seats, with the exception of the choir-stalls, on the south side, were placed in the Cathedral when it was last restored. There are 1700 seats, but the Cathedral can accommodate 3000 people on special occasions.

In front of the pulpit is a table covered with a cloth on which are embroidered the symbols of the four authors of the Gospels, and on which are an open Bible and a cross.

If we turn round before we go out, we will notice that the beauty of the Cathedral is due first of all to the lighting: seventy windows spread the light to all parts of the building; then to the height of the arches, those of the chancel being a hundred feet high, those of the nave sixty-three feet, and those of the side aisles twenty-seven feet. Thirteen hundred pillars, of which four hundred and seventy-two are in the nave and one hundred in the chancel, rise towards the roof from every part of the church. The Cathedral is 333 feet long and 153 feet wide. Central heating has been installed and is kept going all the winter. Formerly, in the winter, services were held in the chapel of St. Maurice.

The Cathedral treasures having been carried off at the time of the Reformation, some of the altar cloths and vestments are in the museum of Berne. The plate was melted down.

There are seven bells in the belfry, at the top of the largest tower, which is 190 feet high. The biggest is seven feet in diameter. They were tuned with the other bells of the city some years ago and are extremely melodious. In the tower are kept a great number of documents which constitute the archives of the country. The steeple above the chancel, 235 feet high, was rebuilt in 1876.

Mention must be made of the Apostles Porch, which is in front of

the south door, and represents the death of the Virgin Mary, her resurrection and her coronation in heaven. According to Viollet-le-Duc, "it is a masterpiece both as to its architecture and its sculpture, and an artistic monument of the highest order."

The Cathedral, which became very delapidated in the course of centuries, has been lately restored. This extensive work was begun in 1860 and was financed through collections raised all over the country for a number of years. Viollet-le-Duc, an illustrious architect, was chosen to supervise the restoration. For a long time it seemed as if the work would never come to an end, but at last, for the centenary of the independence of the Canton of Vaud, in 1903, the government made a great effort, and the scaffolding which had surrounded the tower for thirty years, came down. The country spent something like two million francs in order to restore the Cathedral as it is now.

The decoration is as simple and sober as possible, and its religious and historic character has been respected. * * *

We cannot close these notes without adding that on March 26, 1929, Bishop Brent, who had arrived at Lausanne the day before, visited the Cathedral accompanied by Sir Thomas Barlow, Miss Barlow, and the writer of these lines. The Bishop passed nearly one and a half hours there, not having had the time to see it properly during the Conference in 1927. He was evidently greatly pleased to see the tablet erected in memory of the Conference and to recall those great days. He returned to his hotel on foot at 4.30. Some ten hours later, quite early in the morning of March 27, he passed away peacefully. Thus his last steps were directed towards the place where the reunion of Christendom had been realized as far as it can be at this present moment. On March 28 a service was held in the chapel of the Cathedral in memory of this faithful servant of God.

The Cathedral As a Symbol of Truth*

By the Honorable Vincent Massey
The Minister of Canada to the United States

NO one who is a resident in Washington for a time can help being grateful to the men and women here and throughout this country who are making possible the erection of the great cathedral church which is slowly rising above this city. To those of us who have been nurtured in the English tradition this corner of your capital makes a peculiar appeal. As it happens there is an especial affinity between your cathedral church and that of the diocese in which I live because the latter bears the name which is so familiar in your Cathedral close—that of St. Alban the proto-martyr of Britain. But apart from that the quiet gardens, the grey walls with an

occasional touch of Gothic sculpture and the clustered buildings in medieval style which are rising everywhere on this hillside, together with the great edifice which crowns the whole—all this suggests the atmosphere of the little island of the North Sea which we in Canada affectionately call the "Old Country".

There are people, of course, who regard a modern cathedral as an anachronism. They tell us that the age which expressed itself in the great buildings which sprang up in England and in France through the twelfth and thirteenth centuries has passed; that modern life is symbolized more accurately by structures of another sort, by the great bridges, the dams and the lofty buildings which are the

*Summary of an address delivered on Ascension Day, May 9, 1929, at the annual meeting of the National Cathedral Association.



PROCESSION ADVANCING FOR LOWER SCHOOL CORNERSTONE LAYING

The annual gathering of Cathedral builders ended with ceremony to mark inception of new building to help St Albans School discharge its responsibilities for Christian education.

triumph of the present-day engineer. I remember a few years ago having some hours to spend in the city of Liverpool when I thought I would pass the time by visiting the new cathedral which is slowly taking form there under the genius of Sir Giles Scott. I knew I would find a structure possessing great beauty, but I felt that it might be found to bear a rather artificial relationship to its community. I discovered to my surprise that my apprehensions were ill-founded. One has only to walk through the choir and chapels of this splendid building and see the people of all classes thronging it, and to watch the simple folk from the country and the shawl-covered women from Liverpool, dropping their pennies into the boxes as a contribution to the completion of the fabric, to realize that Liverpool cathedral is a genuine and natural and honest expression of the feeling and aspirations of the people of West Lancashire. It is going to be a people's cathedral.

Here in the United States you, too, are building cathedrals. A magnificent structure is rising on Morning-side Heights in New York, which will be a great possession of your largest city, and here in Washington, the capital of the Republic, you have chosen one of the most beautiful sites in the world on which to build a cathedral church which will be one of the finest treasures of this country and an inspiration to all who come to see it. Already your Cathedral Close with its exquisite gardens possesses unforgettable charm.

The building of a cathedral, far from being an enterprise which is irrelevant to modern life, is, it seems to me, a singularly appropriate object for our attention. And for this, several reasons may be suggested, some of them obvious and some of them less so.

The cathedral, after all, symbolizes a synthesis of truths. One of these is scientific truth. The sceptic who

tells us that the cathedral is out of date, that we are living in an age of science which has no place for cathedral building, forgets that the great medieval churches, although a thing of beauty, were also a triumph of engineering. The cathedral has been unfortunately sentimentalized. I am afraid we cannot acquit John Ruskin of having given the world a misleading conception of this achievement of the middle ages. In his finely written chapters on the glories of great churches he approaches his subject as an artist and thinks almost exclusively of the romantic aspect of architecture. When under his influence we liken the interlacing arches and the vaulting of a cathedral nave to a glade in the forest it is not difficult to fall into the error of thinking that the builders of the medieval church had this simile in mind when, under their skill, this form was developed and perfected.

The English architect, Sir Thomas Jackson, some years ago published a book called "Reason in Architecture" which provides a healthy corrective to this sentimental point of view. The author points out that the medieval builders, like all builders, were reluctant to depart from familiar types of architecture. They had been accustomed, for instance, to a roof in the form of a simple barrel vault supported on walls thick enough to carry its weight and pierced by the prevailing round-headed windows. It became necessary to economize in material and to build thinner walls, and when the art of making good mortar was gradually lost, the great weight of the roof had to be supported by some other means than that of an inert mass of masonry. So the principle of a counterpoise was gradually developed and a long process of experimentation led to the adoption of the groined vault which concentrated its thrust on the great pillars of the nave, which were supported by smaller vaults in the aisles and by outside



MEMORIAL ALTAR IN CHAPEL OF ST. JOSEPH OF ARIMATHEA DEDICATED

The gift of Mrs. George C. Christian of Minneapolis in memory of her husband, the altar and chancel furnishings add greatly to the beauty of this massive architecture in the crypt of the crossing.



THE BISHOP OF WASHINGTON OUTLINES CATHEDRAL IDEAL OF EDUCATION

In the background workmen are adjusting cornerstone for new Lower School which will open this autumn, affording latest facilities for younger students at St. Albans.

piers which were in turn reinforced by flying buttresses, weighted by pinnacles, until the whole familiar machinery of the medieval church was evolved. Even the very pointed arch, the most characteristic feature of what we call the Gothic style, was, as we learn, reluctantly adopted in the first instance as a necessary result of the solution of engineering problems. There is a passage in Jackson's book which throws such interesting light on this question that I cannot forbear to quote it:

"It would surprise many people, as they stand in the silence of some great Gothic minster, whose ancient stones seem to have grown old in peaceful calm and slumberous quiet, if they were to realize the truth that so far from everything being at rest around them they were surrounded by mighty unseen forces engaged in active combat, thrusting and counter-thrusting one another in fierce encounter, a never-ending conflict that never slackens between antagonists that never tire; the high vaults striving to push the walls outwards but rebutted by

the flying buttresses which try to push them inwards; the aisle vaults doing their best to push the nave columns inwards but unable to move them under the dead weight of the superstructure of triforium and clerestory which holds them down; the whole fabric struggling to burst itself asunder, but manfully resisted by the system of countervailing forces, which only bargain, as a condition of success, that their great parent buttresses outside shall stand like a rock, and give them a firm foothold from which to get a purchase."

However, an amateur of architecture must not be led into the pitfall of discussing a subject on which all but the instructed would do well to remain discreetly silent. I have suggested that the cathedral stands for the truth of science. It is less necessary to suggest its function as a symbol of the truth which is beauty. Perhaps in this day when human invention is doing so much to penetrate the unknown and even seems occasionally almost to defeat time and space themselves, it is well that we should have

places still left to give us the element of mystery. Chartres and Salisbury and Amiens and Winchester may have been the expression of an age vastly different from ours, but they represent a fundamental element which has no limitation of time, and the glory of the colour of a great east window and the soaring beauty of the lines of a Gothic nave seen in an atmosphere of serenity and stillness so rare in modern life, represent an influence which belongs to no one age. It is perhaps more needed now than ever before.

The cathedral, therefore, expresses truth and beauty, two elements in a familiar trinity of which the third is, of course, the first. In Mr. Henry Adams' book on "Mount-Saint-Michel and Chartres" you will remember how he describes the meaning of the medieval cathedral. A well-known passage concludes as follows:

"from the cross on the fleche and the keystone of the vault, down through the ribbed nervures, the columns, the windows, to the foundation of the flying buttresses far beyond the walls, one idea controlled every line."

The one idea to which the author referred can be said to represent that unity for which the cathedral stands as a symbol of truth in all its forms—the truth of science, aesthetic truth or beauty, and the moral truth which

is goodness. We do well in welcoming such symbols in our midst.

It is not my intention to usurp the function of the cathedral architect in describing its construction, still less that of the Bishop in telling of its function. My purpose today is much simpler, merely to express to you in these few remarks the feeling of pleasure which at least one sojourner in your midst experiences at seeing what you are accomplishing here on St. Alban's Hill and also to congratulate you on the generous scale of what you are doing. You are applying to your great edifice what Wordsworth said of the chapel which Henry VI gave to King's at Cambridge:

*"High Heaven rejects the lore
Of nicely calculated less or more."*

and future generations will be grateful to you.

WASHINGTON CATHEDRAL—1929

There will be quiet here and peace one day
Where now the busy hammers ring and giant
derricks strain:

Men will have cut and piled the crystallised
clay
Of distant ages new and clean against the
sky.

And high above the dust of life will stand,
Like an eager, star-aspiring hand,
New proof that man is nobler than his pain,
New proof that dreams may crumble but not
die!

—James Waldo Fawcett.



NATIONAL CATHEDRAL ASSOCIATION MEMBERS ENJOYING LUNCHEON ON MT. ST. ALBAN
After listening to the Minister from Canada and other speakers, they assembled in front of National
Cathedral School. Pilgrimages to the Cathedral Crypt and the Bishop's Garden followed.

Why I Believe in the Cathedral in the Nation's Capital*

By William Holland Wilmer, M.D., Sc.D., LL.D.

ALL the words in Shakespeare could scarcely do justice to this theme! What, then, can an humble layman say, untrained as he is in the art of expression?

At the age of fifteen I entered a school on the Virginia hills, not far from Arlington. Beneath, lay the beautiful city of Washington on the winding banks of the Potomac. In those days the Washington Monument, one of the most beautiful creations of man, remained half finished. The population was about one hundred and seventy thousand, and there was great simplicity in the life of the city. Since then, much water has flowed in the Potomac to the sea; the population of the city has increased three-fold; the mode of life has changed; and noble edifices have sprung into existence.

In the meantime, Washington was becoming one of the most beautiful capitals in the world and fulfilling the vision of the great man whose name it bears. It was unthinkable that the capital of our country should be without a great House of God for all peoples whatever might be their creed or color or nationality. In fact, Major L'Enfant, who was selected by General Washington to make the plan for the Federal City, did project such an edifice open to all people and to be a national shrine. At last the long-cherished plan is being accomplished, and the National Cathedral is taking its seat in majesty on St. Alban's Hill. So noble is its architecture, so inspiring its environments, that it seems placed there of necessity, "each conscious stone in beauty growing."

*Summary of an address delivered on Ascension Day, May 9, 1929, at the annual meeting of the National Cathedral Association. Dr. Wilmer has been for many years an active and devoted member of the Cathedral Chapter.

The setting of the Cathedral in a grove of fine old oaks is particularly beautiful. Other oaks there were, but they gave their lives to make a place for the great structure, and their bodies to be part of the wood-work of the Cathedral. A happy idea when we think of our kinship with trees! How beautiful and full of meaning is the Bishop's garden with its aged trees and "where light and shadow repose." It seems as though it had always existed on this hill. "One is nearer to God's heart in a garden than anywhere else on earth."

We are all familiar with many of the old world Cathedrals. Each one has its own special charm; the airy, spirituelle spires of Cologne; the magnificent stained glass of York; Durham, on its rocky cliff overlooking the Wear; Lincoln, with its glorious central tower on its "steep", looking down upon the busy city at its feet; Salisbury, nestling in its green meadows; Ely upon its fen; the dome of St. Paul; Westminster with its theology in stone and its shrines of immortals.

But no other Cathedral embraces so much of beauty of architecture, such charm of surroundings, so many allied activities as our "Coming Cathedral", as Bishop Satterlee loved to call it. Bishop Brent said, "Where can you find another which had its Altar, its Font, its Cathedra, its Ambon, before the walls of the edifice began to rise above the ground. Cathedral worship was provided for before a stone of the structure was laid."

The placing of the National Cathedral in Washington follows the historical precedent of establishing a Mother Church in the principal city of a country. Washington is not only the



Photograph by Harris & Ewing

THE BISHOP OF WASHINGTON AND DR. WILLIAM HOLLAND WILMER

seat of the Federal Government, but the northern gateway of the South and the southern gateway of the North. The Cathedral in the Capital is an ornament to the country, stabilizes the nation, draws people to its doors, founds love of the beautiful, love of country, reverence, the spirit of worship.

The message of the Cathedral is of vital importance in these critical times. New ideas surge in the minds of men, old landmarks are abandoned or destroyed. In the whole world there are new and strange political and sociological movements. Our Federal Congress and the legislatures of the States are making laws faster than they can be assimilated by the people. Yet withal there seems to be a growing disrespect for law. Everywhere there is a spirit of self-expression, a hatred of restraint, a want of reverence. The Great War with its sequellae has forced the ma-

turing of our country; she has, as Andrea Siegfried says, suddenly "come of age". She needs sorely some attributes of her attaining to the age of discretion. "Is there no balm in Gilead?" Surely not in legal enactments or charming codes of ethics. We need a great spiritual signpost, a great inspiration to lead us into the light and truth of the love of God and the spirit of Christ.

It is not possible for mere words to convey any adequate idea of the great work that is going forward upon Mount Saint Alban. There is the beautiful library as a fit setting for the shelves of ancient books—books which contain within their covers the thought, the hearts and the souls of their authors.

There are the schools for boys and girls, and the Bishop is deeply impressed with the need of making them second to none in this country. What a wonderful privilege for the youth



AUGUSTA (ME.) SENDS REPRESENTATIVE
Mrs. John Lee Merrill and Reverend Alfred J. Wilder of Cathedral Staff discuss extension of Association's work in Maine city.



GREETINGS FROM RHODE ISLAND
Arthur B. Lisle comes from Providence to report on increasing interest there in the completion of Washington Cathedral.

of today to grow up amid such inspiring surroundings! The importance to the Church and the Nation of education of this kind cannot be too strongly emphasized; for the beliefs of childhood and youth are the ones that cling most tenaciously in later life.

The most far-reaching of all of the activities of the Cathedral will be the College of Preachers, which goes far, far beyond improving the construction and delivery of sermons—important as these functions are. It is the spirit that will be absorbed by the clergy, especially the younger ones who can remain in residence longer, that will enable them to give their Master's message to a hungry world. No one could live long upon this hallowed spot without being profoundly and newly impressed with the meaning of the greatest sermon that was ever preached—the Sermon on the Mount.

I believe so profoundly in the need of a Cathedral in the Nation's Capital that if a cathedral had never existed anywhere before, it would be necessary to invent one now and place it here where it can be a glorious beacon to guide the course of men and the Nation. I believe in it because it will be a great spiritual "sending station" to all the land; for nations rise or fall according to the



THREE CATHEDRAL STAFF MEMBERS
Left to Right—Canon Arthur B. Rudd, Reverend
Robert Lee Lewis and Canon Edward S. Dunlap
carry on field work.

sincerity of their religious life. I believe that we are building in the spirit of worship to withstand the fury of the elements, the tooth of time and the wrath of man—we are building for Eternity. Like the ancient silver lamps of Durham, the Cathedral of St. Peter and St. Paul on St. Alban's Mount will signify "ever watching unto God".

Additional information about the annual meeting of the National Cathedral Association, including a copy of the report of the Executive Secretary, will be sent to any readers of the CATHEDRAL AGE who wish to have it. Requests should be addressed to the editor, Washington Cathedral offices, Mount Saint Alban, D. C.

More than 1700 new members of the Association, representing many communities far from Washington, have been enrolled since the last annual meeting.



ONE HUNDRED FLAGS WERE CARRIED INTO CATHEDRAL AMPHITHEATRE FOR MASSING OF THE COLORS
More than 7,500 people attended inspiring patriotic service held on Mount Saint Alban on Sunday nearest Memorial Day under auspices of the District of Columbia Chapter, Military Order of the World War.



WASHINGTON CATHEDRAL BANNER TAKES ITS PLACE WITH MASSED COLORS ON RUSTIC PLATFORM
A nation-wide radio network carried the music by the United States Marine Band, the sermon by the Bishop of Washington and prayers reverently offered for all who lost their lives in the World War.

The Cathedral in Philadelphia*

AT FIRST sight it may seem as if we made little progress towards the building of a Cathedral as it was first talked of in the Episcopate of Bishop Whitaker. Philadelphia will be the last of the first-class cities in America to erect a Cathedral. The first definite step was taken by Bishop Rhinelander when the Cathedral Charter was obtained in 1921. The Convention formally approved this Charter in 1924 and designated the Cathedral Church of Christ as the Cathedral Foundation of this Diocese.

The selection of a proper site had to be proceeded with very carefully, as we wanted to select one that would be large enough not only for a Cathedral Church, but also for many Diocesan institutions. The Chapter also considered that, as the Cathedral will be built not for the City of Philadelphia, but for the Diocese, it was desirable instead of being located in or near the geographical center of the city, it should be placed near the center of the population of Philadelphia and the surrounding territory. The site finally selected is the center of such territory within a radius of fifteen miles from Philadelphia, and within the next five years it will be the center of the homes of four million people.

At the Convention of 1927 I officially notified the delegates that we had purchased the site in Upper Roxborough and, after this notification, at my suggestion the Convention adopted some changes in the Canon providing for the election of Canons and for the adoption of a by-law or resolution by the Chapter, instead of a change in the Charter. I reported to the last Convention the adoption of such a resolution so that all the

Canonical changes suggested by the Convention have been carried out.

Since we acquired the site over two years ago, arrangements have been made through an agreement between the Honorable Henry G. Watson and the Trustees of the Diocese (now The Church Foundation) so that a Lady Chapel can be erected on the Cathedral site. The money for this is provided. I also hope to have a Carillon Tower with bells erected and we have been informed that the residuary estate of the late Martha B. Hay will provide a memorial on the site in memory of Mrs. Hay and her husband, the late James Hay. This will probably take the form of a Chapter House. The money for it is also provided. I am glad to inform the Convention that I know of several wills which have been made leaving bequests to be used on the Cathedral site.

PRELIMINARY STUDY OF SITE

Two months ago I announced in *The Church News* that we were preparing a preliminary study of the site. We have not selected an architect to design any building to be erected on the site, but it is important to have a careful study made showing where the various groups of buildings should eventually be erected. It will take a long period of expert study on the part of the members of the Chapter before any definite conclusions can be reached, and there is no intention at the present time of selecting an architect for any of the buildings. When we make a start at the Cathedral site it will be by the erection of such buildings as I have indicated. In the few years of work left to me the utmost that I can hope to do is to erect the buildings for which the money is provided. During my life-time a Chancel may be built if the funds are provided for

*Extract from the Annual Convention Address of Bishop Garland as published in *The Church News of the Diocese of Pennsylvania*.

such purpose. If erected, it will be used as a Church until such time as the Cathedral is erected, when it will become the Chancel. The building of a Cathedral is a question for the future. It will take years of planning, and buildings will only be erected as the money is raised for them. There is no intention ever to ask the Convention of the Diocese to make an appropriation toward the expenses of the Cathedral Chapter or for the support of services in the buildings that are erected. The

Diocese has never assumed such an obligation. The Chapter has been careful to proceed in every step just as the Chapter in New York proceeded and also that in Washington, so that the Convention of the Diocese shall not incur any financial obligation in connection with the project. It is, of course, the intention of the Chapter that no buildings connected with the Cathedral shall be erected until the Chapter has sufficient funds for such building, and endowments to take care of the running expenses.

The Pilgrim Steps and Their Planting*

By Florence Bratenahl

Chairman of Garden Committee, All Hallows Guild

TODAY, at this annual meeting of All Hallows Guild, the Garden Guild of the National Cathedral, we are to dedicate the Bishop's Garden. Just how much this happy event means to us need not be ex-

pressed. Each one of you, as members of this Guild, must feel it as deeply as I do; each one of you who have so loyally shared in all the hard intensive efforts of the last three years, culminating last fall, as you know, in the completion of this garden in time for the General Convention. Look

*Extracts from the report of the Garden Committee of All Hallows Guild at the Annual Meeting, May 31, 1929.



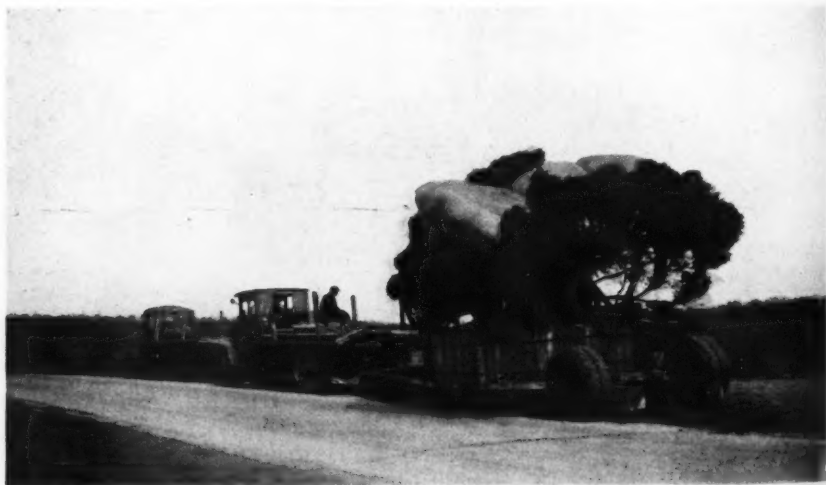
One of nine 250 year old Boxwood (*var. suffruticosa*) from Bowling Green, Va., crated for its 80 mile journey to Washington Cathedral.

about you. Pine, box, yew, holly, roses, perennials, wide spread lawn, ancient carved stone, historic associations: I am sure you will find the garden itself radiating our own joy, ready and waiting for a prayer of dedication. But more than this should be dedicated on a day which not only marks the completion of one task but the beginning of even larger ones. These new undertakings, which as yet are only in the crude, rough-hewn state of pickaxe, scoop and steam shovel are not of themselves ready to be dedicated. By 1932 we hope that service will take place. But we ourselves, each one of you and every scrap of me, as we approach all this new creative work on so large a scale; surely each one of us must feel the need of the hidden supports of courage, faith and vision which the dedication to such a work on such a hill affords. So in our enthusiasm for the new adventures that are opening up before us shall we ask the Bishop not only to dedicate the Garden but its workers as well so that these new undertakings, with God's blessing, may be carried forward in that spirit which

alone can make possible the fulfillment of a dream.

Just what some of these tasks are has already been described in the Easter issue of *THE CATHEDRAL AGE* as well as in our new garden book, *A Cathedral Hillside and Its Gardens*; so I will only re-state them briefly: besides the landscape development of the College of Preachers there is the major approach to the Cathedral from the south: the Pilgrim Road with its deep ravine, arched by a Norman bridge; the great out-door Amphitheatre, to be designed wholly in harmony with its natural setting; and what will be undoubtedly one of the most outstanding features of this hillside, already chosen by a most generous donor as a memorial: the Pilgrim Steps which will afford access from the Pilgrim Road below to the portal of the South Transept above.

The designs for these Pilgrim Steps or Memorial Steps and their planting have gradually been worked out since last fall and you can study them for yourselves today as well as see the work in progress. Nine immense specimens of old English boxwood have



A difficult travelling companion: total height 15 feet, total weight 30 tons. Two trucks required to haul, while third one was attached at rear to hold back tree on hills.

already been acquired, planted here temporarily until the steps are ready for them. Much of the rough grading of this extensive area is now underway, though for your sakes this afternoon the steam shovel has been silenced. Out of rough timber we are constructing, according to our blueprints, a full scale model of these broad easy steps, 40 feet wide, so that their proportions may be thoroughly studied and the thrill of mounting them be actually experienced before they are wrought in stone. One will be able to gain some impression of what this wonderful approach will mean to the Cathedral and to its thousands of pilgrims through the ages. One of the great charms of this long flight of steps and its spirit of ascent will be the marvellous forms and superb masses of the ancient boxwood overhanging them together with heights of magnolia and holly. But also regard it all from below as a noble and dramatic way of descent. Picture what these Memorial Steps will mean to great future out-of-door services when dignified processions of Bishops, clergy and singing choristers, or great pa-

triotic pageants such as the Massing of the Colors, are seen from afar descending these steps from the South Transept on their way below to the thousands already gathered and waiting in the vast Amphitheatre.

In order that each one of you might feel the real grip of the magnitude and difficulties of this task, which is now occupying us so deeply, I am asking you to share in imagination at least one adventure in transplanting some of its old English box, almost three hundred years old. . . . We will try to leave winter behind and its cruelty of weather, following the Richmond road for a day—just three weeks was the entire duration of the transplanting—catching spring at her loveliest moment: gentle warmth, tender green, valleys full of sunlight, other valleys with the mystery of shadows, ancient homes with orchards and doorstep flowers; great oaks and tulip-poplars, with pear, cherry, apple, redbud and dogwood blossoms marking the calendar until the last of the nine great boxwood was safely brought here to this hill. We'll choose a day at random but it must be a whole day,

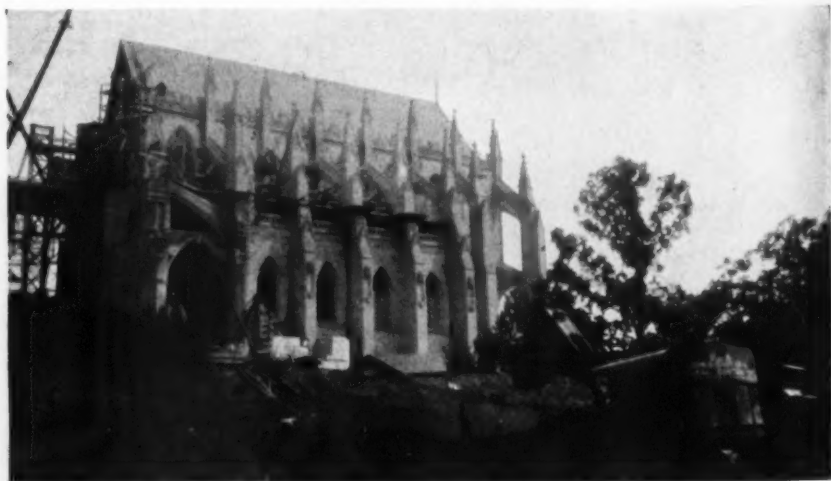


Solving problem of squeezing under bridges with only 14 foot clearance. Unloading high-slung trailer so it could turn somersault thus gaining drop in its height.

beginning with a hurried packing of the lunch box, sufficient for two meals as we often reach home after nine o'clock. But besides plenty of hot coffee, sandwiches and kodak films, you must not forget, as part of the equipment for such a journey: sledge hammers, step ladder, saws, red flannel danger flags, red lanterns and ship timber; while pinch bars, powerful jacks, winches and rollers are too vital to be left behind! Don't be alarmed! Ask Miss Kibbey, ask the Bishop, the Dean, Mrs. Knox, Miss Barton, Miss Young and ever so many others whether it is an experience that can be survived!

It has been of course a gruelling experience for Mr. Merryman and his men, averaging 15, 16, 17, 18 hours daily. In this work of transplanting we were racing against time and the season and trying to keep the costs down. And we did succeed in saving a third of the estimated cost. One day in our effort to get one of the largest box, weighing 20 tons, through on its journey as far as possible, the men's time was 20 hours. And yet their enthusiasm for such a challenging and unusual task, undoubtedly the

largest and oldest *suffructicosa* or "dwarf" box ever moved, was such that even after their work hours they talked of it constantly, thrilled over all favorable results, discussing the various problems. Even on days of rain the men kept on digging these box at Bowling Green. They filled sacks with straw so they could lie down and keep fairly dry in the mud as they continued cutting in under and crawling in under the huge balls of earth of these box. The "balls" averaged 13 x 11 feet, all about 33 inches deep, and when a crated boxwood was on its trailer the total height to pass under bridges and railroad culverts was 14 to 15 feet, with a total weight of about 30 tons. Certain dreaded bridges in Virginia have only a 14-foot clearance. This was one of our difficulties. Also the amazing 20-foot spread of most of the box. Some of their picturesque reach of branches could be restrained by burlap, but arching roadside trees and a city's tangled net of overhead wires were constant annoyances. Our men would run along beside the moving box with poles



Major approach to the Cathedral from Pilgrim Road. Steam shovel preparing extensive area below the South Transept for development of Pilgrim Steps and their noble planting.

topped with cross bars to lift and free us from these troubles. Several of the box on this old estate had large locust trees growing in their very midst which we had to carefully remove in short sections, scaffolding protecting the box itself from falling branches. Of course the immense stumps of these trees and their roots will always remain, though unseen, in the heart of the boxwood.

As a matter of record as well as out of loyalty to the remarkable skill of Mr. Merryman and his men I would like to tell of a typical day of theirs commencing long before our own day, yours and mine, began for us at a more reasonable hour. Mr. Merryman, after reaching a little hotel in Fredericksburg at 1 A. M. at the end of a long day of difficult work, would give orders to be called at 3.45 A. M. He wanted to be with his men at Bowling Green by 5 and the adventure began by his surprising and awakening his men, still sound asleep as the morning was black as night with heavy rain, sleet, snow and hail; quite a variety of weather for a spring day but the right weather could not be waited for, no time to be lost, and the convoy of three trucks hauling a 20-ton box on its trailer was actually moving on its 80-mile journey by six o'clock.

The first 22 miles is a gravelly road with narrow weak bridges. The rest of the way to Washington is a fine concrete state highway. For the dirt road a high slung trailer was necessary but from Fredericksburg on the lowest slung type of a trailer was vital as every inch less in the total height was as precious as gold in order to squeeze in under those 14-foot bridges. Mr. Merryman solved this problem by having the trailer turn a somersault each day just outside of Fredericksburg, following the slow process of unloading the box, then re-loading it again with the advantage of a decided drop in its height. A large crowd of villagers and small boys

always crowded around for this performance.

On the day I speak of, after fighting through fearful weather conditions for six hours as well as the constant difficulties of low branches and frequently being obliged to reinforce weak bridges with heavy timber, the tree finally reached Fredericksburg at noon just as our own car arrived there, you with us if you will. We had picnic luncheon in the car with rain beating against the windows. When the journey was resumed the great tree on its trailer hauled by three heavy trucks had from this point on, as part of its convoy, our own car leading the way to warn traffic and to bar it from bridges while our little procession was crossing them. Mr. Merryman's car brought up the rear to guard things there. The surprising form of the tree loomed so large that busses could easily pass under its overhanging branches. Nevertheless there was constant danger from traffic, especially on this particular day so near the Easter holidays on a favorite state highway. We certainly had an amusing time of it when long double lines of cars in both directions were blocked and the air resounded with frantic horns and shouts. But we had our permit from the Virginia State Highway Commission in our pocket for this transporting and for the most part people were good natured, astonished by this strange sight. On some of the structural steel bridges with cross braces overhead the men had to climb up on the girders to help push the delicate branches under cruel bars. The waters of a rushing spring river far below made me dizzy with the men high above in their precarious positions. I could not look. But it was all a part of our day. Then there would be long curving climbs of the hills and steep curving descents, the tail of the convoy catching a pleasant glimpse of its head, working its way along a great bend in the road.

How we watched and regretted the

coming of the night, trying to hold it back, as it were, so we could get through. There was no possibility of supper for the men until eight o'clock, but they never complained as we crept along at $4\frac{1}{2}$ to 10 miles an hour, delighted when Stafford Court House, Falmouth and other ancient historic towns that marked the distance were left behind. But though we, you and I, were in our own car and quite independent, we could not desert the great tree at so critical an hour. We all felt alike. We must stand by the ship until it reached some safe port for the night. The Cathedral still too far, thirty miles beyond, to be considered, but we would press on as far as we could. My small boys loved it when the men hung upon the dark form of the box the gaiety of red lanterns, many of them, while the head lights of passing cars played upon it all; a great black silhouette against a threatening sky. The rain had stopped but there were no stars. We pressed on and on in spite of increasing dangers of traffic in the darkness, for the speed is terrific on this main Richmond highway. Suddenly within a few yards of our car there was a smash. Two cars met with fragments of both of them strewn across the road. Fortunately no one was hurt and none of our party were involved but the journey was greatly delayed and our men were disappointed to lose what meant ten miles that might have been gained.

A suitable place to park the great tree for the night seemed impossible to find so we had to creep on and on. Then another sudden smash, a wild

reckless driver hitting the edge of the boxwood trailer, wiping off one of the red lanterns. Flying glass in a moment was everywhere. But we knew that nothing like that could hurt the box itself towering as it did beyond all lesser reach. So it did not un-nerve our men nor the rest of us and we kept on a little longer. Finally at the old Scotch village of Dumfries we found a suitable landing place for the great tree, a wide level off the highway not too muddy and a nearby storekeeper promised to watch the tree over night. So we left it there until early the next morning and we started at a rapid rate for home, the men still cheerful and enthusiastic over progress. But lest I tire you I will let you meet it again next day in your own imagination with the Cathedral, the haven where it would be, before another night. It was always great fun on the following morning whenever we went down into Virginia to meet the tree half way on its journey to wonder about the crest of which hill we would suddenly see the mysterious form of the great box with its thundering trucks appear. But there was always another hill, another crest to climb and surmount that filled our thoughts throughout the entire day. And somehow the fatigue of long hard grinding hours, the anxieties and difficulties that had to be met and overcome were as nothing to the joy in safely returning with a worthy offering so that this Hill of Zion might become a fair place.

" . . . O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling. . . ."

A COLLECT FOR ALL HALLOWS GUILD

O GOD OUR FATHER, who hast wonderfully blessed us with thy gifts of the flowers of field and garden, the trees of the wood, and the birds of the air; Vouchsafe, we beseech thee, the aid and guidance of thy Holy Spirit to All Hallows Guild and all of its members, and grant that by their labours this Cathedral Close may become more and more a haven of peace and refreshment, a revelation of thy beauty, and a gateway of Paradise; through Jesus Christ our Lord. Amen.

Monument to Bishop Harding Dedicated

TO commemorate with grateful appreciation the faithful service rendered to the Church in general and especially to Washington Cathedral by the late Right Reverend Alfred Harding, D.D., LL.D., second Bishop of Washington, his monument and recumbent statue was dedicated on April 30th in the Chapel of the Resurrection. The congregation which filled the impressive Norman Chapel to overflowing included relatives and friends of the late Bishop, clergy who had served under his leadership, and representatives of all the organizations affiliated with the Diocese of Washington.

The beautiful tomb and monument

beneath which are buried Bishop Harding, Justine Prindle Harding, his wife, and an infant son, Douglas, was unveiled by two grandsons of the Bishop, Alfred Harding IV and Douglas Harding II, children of Mr. and Mrs. Alfred Harding of Hastings, New York. Other members of the Bishop's family who were present were his son and daughter-in-law, Mr. and Mrs. Alfred Harding, another son, Paul Harding of Washington, and Bishop Harding's niece, Miss Justine Henderson of New York City.

The office of dedication was read by the Bishop of Washington and the Right Reverend Charles E. Woodcock, D.D., Bishop of Kentucky preached



RECUMBENT STATUE OF THE SECOND BISHOP OF WASHINGTON

A fine example of early Gothic sculpture designed by W. D. Caroe, resident architect of Canterbury Cathedral, it was unveiled by two grandsons of Bishop Harding in the presence of his family and his co-workers in the building of Washington Cathedral.



GRANDSONS WHO UNVEILED MONUMENT
Alfred Harding IV and Douglas Harding II, children of Mr. and Mrs. Alfred Harding of Hastings-on-Hudson, N. Y.

the sermon. Bishop Woodcock preached the sermon at the time of Bishop Harding's consecration and was one of his consecrators. Other clergy who read portions of the service were the Very Reverend G. C. F. Bratenahl, D.D., Dean of Washington; the Reverend William L. DeVries, Ph.D., D.D., Canon and Chancellor of Washington Cathedral and the Reverend George Fiske Dudley, D.D., president of the Standing Committee of the Diocese of Washington. The master of ceremonies for the service was the Reverend G. Freeland Peter, D.D., Canon of Washington Cathedral, assisted by the Reverend A. A. McCallum, the Reverend Enoch M. Thompson and the Reverend Charles T. Warner as assistant masters of ceremonies.

The Right Reverend James H. Darlington, D.D., Bishop of Harrisburg, one of Bishop Harding's consecrators, was also present in the chancel. Others in the chancel were several of the canons and honorary canons of Wash-

ington Cathedral, lay members of the Cathedral Chapter and clerical and lay members of the Standing Committee of the Diocese of Washington.

Representatives from diocesan organizations and institutions were present by special invitation.

The monument which is in the form of a recumbent figure of the Bishop had been erected in the southwest corner of the chancel arch in the Chapel of the Resurrection which is a memorial to Bishop Harding. It was covered with a purple pall, previous to the unveiling by the Bishop's grandsons.

The monument was designed by W. D. Caroe, resident architect of Canterbury Cathedral, England, and executed by N. Hitch, of London, England. The recumbent figure and base are made from a magnificent piece of limestone. It is a fine example in design of early Gothic, simple and unusual in treatment and it is said that there are very few monuments of its kind designed in the same character.

The plan of the drapery on which the recumbent figure is placed was suggested by the tomb of Henry the Second and Eleanor of Aquitaine. The general design of the panels and sides is Celtic and at the bottom of each "Strap Ornament" are symbols of the four Evangelists, St. Matthew, St. Mark, St. Luke and St. John.

In the recumbent figure which is regarded as a most excellent likeness by Bishop Harding's family and friends, the Bishop is represented as asleep with his left hand holding an open Bible with these words in Latin inscribed on the open pages: "In principio erat verbum et verbum erat apud Deum" taken from St. John, 1st chapter, 1st verse, which begins the Gospel for Christmas Day. In the center panel of the monument is carved a Cross taken from the Celtic pectoral cross of Bishop Harding which was a replica of the Peace Cross on Mount Saint Alban.

A wrought iron screen is to be placed around the monument.

A particularly happy touch is the carved figure of the Bishop's dog against which his feet rest, symbolizing the fidelity of the dog to his master and following the precedent of the recumbent figure of Edward VII at Windsor. The following inscription runs around the tomb just below the drapery: "Alfred Harding, D.D., LL.D., second Bishop of Washington, Born August 15, A.D. 1852, Consecrated St. Paul's Day, A.D. 1909, Departed this life April 30, A.D. 1923."

On the panel at the foot of the monument is carved the 14th verse of the 118th psalm: "The Lord is my strength and my song and is become my salvation." The lettering used on both inscriptions was taken direct from the Book of Kells, A.D. 800 and has a thoroughly Celtic quality in keeping with the general treatment of the monument.

Below this quotation from the 118th Psalm is a tablet on which is carved these words:

Justine Prindle Harding, his wife born June 16, 1853, entered into rest February 6, 1909.

Douglas Harding, their son, born August 8, 1886, entered into rest January 25, 1891.

Bishop Woodcock's sermon was an eloquent tribute to the poet Bishop under whose guidance the Diocese of Washington made many advances.

"We assemble here", he said, "to show forth our appreciation for one who well merits all that grateful hearts may contribute to keep his memory green. This memorial is the declaration that you will not permit his name to die; for here, in this state-ly temple of God, into whose foundations he built many years of his life and into whose fabric he wove his unflinching faith, Bishop Harding shall forever have a place of honor and loving remembrance.

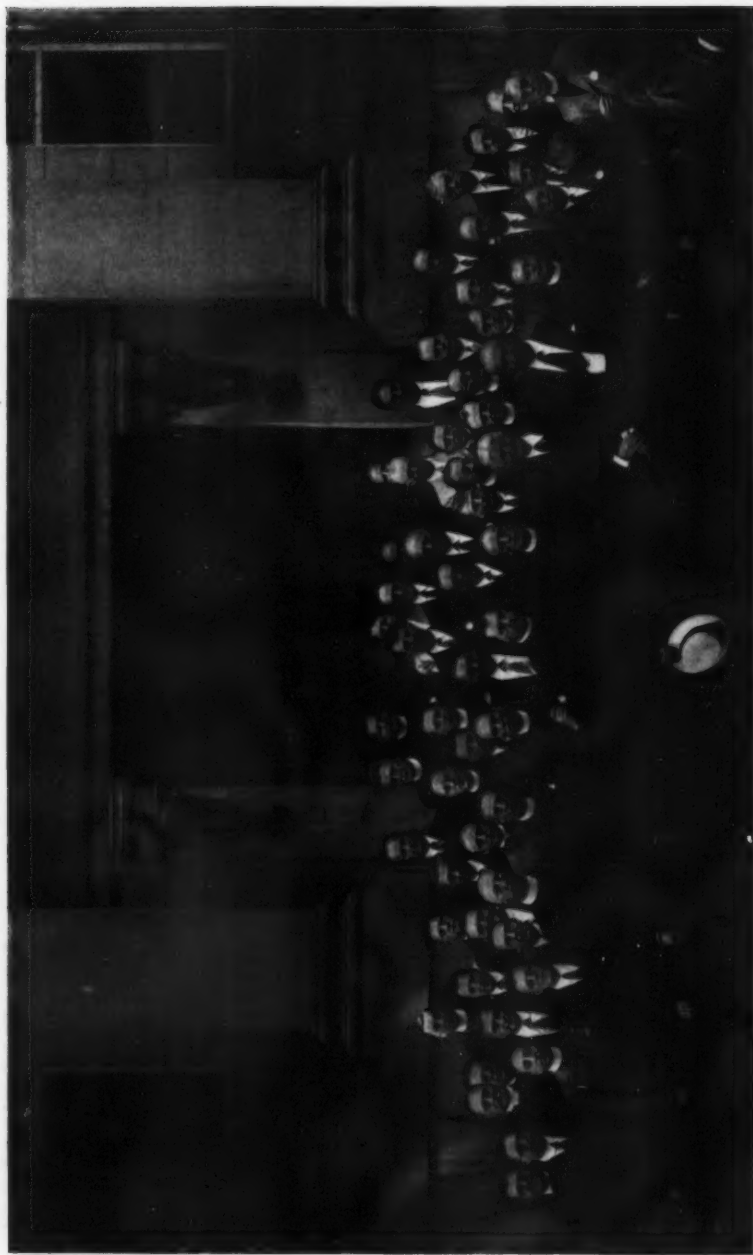
"What duty could never do, nor art preserve inviolate, your love has not failed in fulfilling. What you have done comes before all that can be said; yes, it is so complete and worthy that it leaves so little to say. You have honored both your diocese and yourselves in doing honor to him who spent himself freely and was glad to be spent in your service; for his religion, we well know, did not end in what it did for him, it began in what he could do for God and you."

Prayers and the benediction by Bishop Freeman followed. Then the bishops, clergy and choir withdrew and while the congregation stood the words of the recessional hymn "For all the saints, who from their labours rest" floated faintly back to them through the crypt aisles, marking the close of another memorable service in commemoration of the second bishop of Washington.



THE DAYTON (OHIO) COMMITTEE OF THE NATIONAL CATHEDRAL ASSOCIATION

From left to right: The Reverend Phil Porter, rector of Christ Church, Miss Bessie Worman, Mrs. O. F. Davison, Mrs. Valentine Winters, Lon Shank, Secretary of Christ Church Vestry; Louis Buisch, Welfare Director N. C. R.; the Reverend Don H. Copeland, assistant rector and organist, Mrs. Harvey G. Kittredge, Mrs. Robert Patterson, Mrs. N. M. Stanley and Mrs. A. L. Warwick.



Photograph by Harris & Ewing

FIFTH ANNUAL SUMMER CONFERENCE OF COLLEGE OF PREACHERS PLACED EMPHASIS ON PASTORAL MINISTRY
 Clergy from 17 states photographed on steps of National Cathedral School. Left to right beginning with fourth from end in front row: Reverend Frederick S. Fleming of Providence, R. I.; Right Reverend Samuel B. Booth, Bishop of Vermont; Reverend Leonard Hodgson, of General Theological Seminary; Reverend Joseph Fort Newton of Overbrook, Pa.; Bishop of Maryland; John Rathbone Oliver of Baltimore, Md.

College of Preachers Awakens Response

By the Right Reverend Philip M. Rhinelander, D.D., LL.D.

Warden of the College

SINCE the last issue of THE CATHEDRAL AGE the most important events at the College of Preachers have been two conferences led by the Bishop of Colorado for the purpose of training men in holding parochial missions, and the large annual summer conference which took place from June 10 to June 15.

For Bishop Johnson there were gathered a number of able and representative men coming very largely from rather distant western and southwestern points. The intensive study of the methods of parochial missions was of great interest, and undoubtedly the result of these conferences will be to put at the disposal of the Church men who can be of use in such ministries which are greatly needed and in much demand at the present time.

The summer conference in June was marked especially by the wide distribution of the men, who came from no less than seventeen different states, and the emphasis laid upon the pastoral ministry as the very heart of the priest's work and the foundation of his most effective preaching. Dr. Oliver gave us the benefit of his unrivalled skill and knowledge in psychological matters, taking as his subject "What A Priest Ought to Know of Mental Disorders". Mr. Hodgson of the General Seminary showed his usual clear insight into matters of faith, and gave many practical suggestions for clear and appealing preaching in relation especially to the sacramental system of the Church. His topic was, "Preaching Our Sacramental Faith". Dr. Joseph Fort Newton revealed in a very telling way his poetic vision and clear estimate of modern conditions. He also let us freely into the secrets of his own art as a preacher, and gave himself with

equal freedom for consultation by the members of the conference.

It seemed the general opinion among those who had been with us before, that this particular conference reached a new level of devotion and unity; also that the inspiration and illumination given by the lecturers had never been more stimulating. As time goes on it becomes more and more evident that there is a great response waiting on our efforts for the better equipment of the younger clergy of the Church and that our chief problem will be to find the most effective means of giving them what they so eagerly expect and will so readily respond to. As we approach the historic moment of our entrance into our new home, our minds are full of visions as to what that great moment may mean in the history of our work and its power of benefiting and blessing the Church as a whole.

Looking ahead, the prospects before the College of Preachers are for a very full and interesting year, with activities beginning even before the opening and dedication of the new building.

On September 17, 1929, the seventy "associate missionaries", appointed by the General Convention last October, will meet to discuss and plan their work under the leadership of the Bishop of East Carolina and the Bishop of Colorado, with the other members of the Commission on Evangelism. They will be lodged in Whitby Hall, but it is our hope that they can take their meals in the new refectory of the College of Preachers.

It is proposed to have a conference on September 25 for some of the younger Bishops of the Church, on their way to the meeting of the House of Bishops in Atlantic City on October 1. Various aspects of the work of a

Bishop will be discussed under the leadership of some of our more experienced Fathers in God. Many of the younger Bishops have expressed a wish for such a conference.

On November 13 the Bishop of Winchester, England, will come into residence with us for six days. His visit, we hope, will be marked by the opening and dedication of the new building, and we plan to have with him those Bishops and priests who have been interested and active in the work of the College since the beginning and who will then, during those days, help in planning for its future work and activities.

Definite dates for other conferences have not yet been fixed. The most important event in the first months of 1930 will be the visit of the Reverend Canon Oliver Quick of Carlisle Cathedral, England, who is coming just before Lent to spend three months



THE COLLEGE OF PREACHERS TODAY

Two recent snapshots showing (above) the Gothic tower over the main entrance to the building and (at the top of page) a view from the Apse of the Cathedral looking north and east at rear of the structure. It is hoped to have the College ready for occupancy in the late autumn.



with us. Canon Quick is noted as a writer and theologian of the English Church. His recent books, especially one on "The Christian Sacraments", have attracted much attention. A series of conferences will be arranged for him at the College and he will also hold a preaching mission at St. John's Church, Washington, during his stay. During the mission, a group of younger priests will be brought to live with him in order that they may learn the methods which he uses in such a ministry.

Dr. William C. Sturgis will be associated with the College of Preachers for another year and will continue in the autumn his conferences for laymen.

A strong plea for the Cathedral idea was made recently by the Bishop of Guilford addressing his diocesan conference, according to *The Church of England Newspaper*. He referred to Liverpool, New York and Washington as dioceses which had benefitted in every way by building Cathedrals. Lord Middleton told the conference that their first aim was to get £40,000. Boring was proceeding in order to test foundations and he hoped that in a few weeks it would be possible to close with the proposals made by the owner of the site.

**Some of the Books Recommended at the Two Conferences on Mission Preaching—
Led by Bishop Johnson**

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|---|--|
| C. C. Bell: "The Work of An Evangelist" | C. Gore: "The Holy Spirit and the Church" |
| P. B. Bull: "Preaching and Sermon Construction" | F. C. Grant: "New Horizons of the Christian Faith" |
| P. B. Bull: "Missioner's Handbook" | E. Herman: "Meaning and Value of Mysticism" |
| D. S. Cairns: "The Faith that Rebels" | F. Von Hugel: "Mystical Element in Religion" |
| W. J. Carey: "My Priesthood" | G. C. Loud: "Evangelized America" |
| W. J. Carey: "The Kingdom that Must Be Built" | T. W. Pym: "Spiritual Direction" |
| H. S. Coffin: "What to Preach" | C. F. Rogers: "The Case for Christianity" |
| H. S. Coffin: "Portraits of Jesus" | N. S. Talbot: "A Biblical Thoroughfare" |
| C. Gore: "Jesus of Nazareth" | L. S. Thornton: "The Incarnate Lord" |
| C. Gore: "Reconstruction of Belief" | |

**Some of the Books Recommended at the Annual Summer Conference by the Three Leaders—
Reverend Professor Hodgson, Reverend Dr. Newton and Reverend Dr. Oliver**

- | | |
|---|---|
| Blau: "The Wonder of Life" | J. F. Newton (Ed.): "Twenty Best Sermons" (complete series) |
| A. L. Lilley: "The Sacraments" | W. A. White: "Outlines of Psychiatry" |
| J. Marchant (Ed.): "If I Had Only One Sermon to Preach" | |

STONE ORDERED TO BEGIN CONSTRUCTION OF TRANSEPTS

As this issue of THE CATHEDRAL AGE goes to press announcement is made in behalf of the Cathedral Chapter that the contract will be awarded early in July for the first 50,000 cubic feet of stone required to begin work on building the transepts of Washington Cathedral.

To make this forward step possible, a special fund of \$250,000 has been raised and underwritten by friends of the Cathedral during the last three weeks under the leadership of the National Executive Committee of which the Honorable George Wharton Pepper is chairman. Individual members of the Cathedral Chapter gave valuable assistance in meeting an emergency outlined, in part, in the following foreword to a special Progress Report* sent out June 15, 1929:

TO THE FRIENDS OF WASHINGTON CATHEDRAL

Stone upon stone, there is rising on Mount Saint Alban a true "witness for Christ in the nation's Capital"—a Cathedral for the service of God, and a monument of majesty to the compelling faith of a religious people.

In less than two years, since June 1, 1927, nearly 6,000 individuals have joined in swelling the fund for construction and endowment—have given more than \$3,843,000 to keep the Cathedral steadily mounting upward, stone upon stone.

Today we are face to face with the next step in construction, the two transepts and the crossing. Proceeding with this step, without interruption, is essential to economical building costs and to the plan to celebrate fittingly in 1932 the bicentenary of the birth of George Washington.

Though the necessary funds for the transepts are not yet in hand, we have an abiding faith that one or more of the Cathedral's friends, under the guidance of the Holy Spirit, will see in this need of the moment the hour of opportunity.

JAMES E. FREEMAN
Bishop of Washington

A. W. MELLON
Treasurer

JOHN J. PERSHING
National Chairman

GEORGE WHARTON PEPPER
Executive Chairman

*Copies of this interesting report illustrated with photographs showing the recent advances made in building the edifice will be mailed gladly to any readers of THE CATHEDRAL AGE who wish to have them. Address requests to Mr. Pepper or to the Editor. The adventure of faith involved in completing the transepts by 1932 will be discussed in the autumn number of this magazine.—Editor's Note.

Lincoln Cathedral Repair Program*

By the Very Reverend T. C. Fry

Dean of Lincoln

THE dangerous condition of the above revealed itself in the war: it was revealed by the appearance of cracks in various parts of the towers and walls. It was found by piercing the walls round about the cracks that between the outer and inner walls only rubble or loose stone had been filled in. There was no bonding: the core of the walls were unstable, and there was immanent risk of the upper weight proving more than the lower construction could carry. Sir Francis Fox, the great engineer, who had aided in saving Winchester Cathedral just before the War, was called in to consult with Sir C. A. Nicholson, Bt., the Cathedral architect. This was early in 1922. They advised the grouting of the interior of the walls, wherever cracks showed.

What has been done is as follows: by the use of American tack-hammers, throughout a wide area, round each crack, holes have been drilled; and grout (cement) driven in under air-pressure. Before this cement set, delta bronze rods have been inserted, spirally constructed; and cement and rod and rubble set together into a new core far more impenetrable than stones. In this way the northwest tower has been completed and is safer than it was on first erection.

The inside is done, and the scaffold will be removed on the outside as we complete the replacement of certain crushed stones. We are now mounting the southwest tower with similar work. It was in 1923 and 1925 that I paid my visit to America. I met with the greatest kindness and ultimately with substantial help. One

American who has become a dear friend undertook the two great transcripts, and has *underwritten* (to prevent delay) what still remains to be done on the central tower. To that I had devoted all the American monies: but the condition of the tower was so bad that, without help beyond the 10,000 pounds sterling I had raised from other Americans, I could not have arranged to complete the tower without his underwriting. Of course I hope to spare him yet some of his generous promises. When the towers are done, there remains still work to do. In fact my Committee estimate that it will take 35,000 pounds sterling to perfect our work at this moment, apart from all American money. For this we are now approaching our English friends. Our burden is the greater because the Death Watch beetle has been discovered in the timbers of the roof. Yet if we add to the 80,000 pounds sterling we have raised this extra 35,000 pounds sterling we have pursued so careful a policy that we shall spend less on saving Lincoln than Winchester, Westminster Abbey or St. Paul's have spent or are spending.

We are not the only suffering Cathedral. The Cathedrals Commission reports to the Church Assembly and the Archbishops that (including Lincoln) half a million pounds sterling is required to put all our ancient Cathedrals in repair. This of course is due to war, taxation, and loss of resources. It is rumored that the Archbishops mean to appeal to the English speaking world to help save further damages in structures which the homeland finds it so hard to do. I hope this may be true for permanent damage to our English Cathedrals would be a world wide disaster. At present, however, we have to do

*The Dean of Lincoln kindly wrote this article in long-hand and forwarded it, with his good wishes, to THE CATHEDRAL AGE.

our own best; and we are appealing in our own lesser area to all. Whatever the issue I shall mark with a white stone for the rest of my life American kindness up to now.

I well remember the sight of St. Alban's hill on which Washington Cathedral is to stand. I prophesied that when finished it would almost more than rival the White House

and the Capitol. "Yes," will the stranger say, "I see these last. But what is that noble and overpowering building *on the hill*." "That is the outcome and crown of the Faith of Churchmen."

In conclusion let me say that any visitor from Washington who rings the Deanery bell will find a willing guide over the Cathedral.

Christ Church Cathedral in New Orleans

ON July 3, 1805, an act was passed by the Territorial Legislature incorporating "The Church Wardens and Vestrymen of Christ Church of Orleans." This marked the organization of the first Christian congregation outside the Roman Catholic Communion in New Orleans. The first services of this congregation, after it secured a rector, the Reverend Philander Chase, were held in the Cabildo, and afterwards in the United States Court Room in Royal Street, loaned by Governor Claiborne. Some years later the Rev. Mr. Chase was made Bishop of Ohio; and services were not regularly resumed until 1814 when the Reverend James F. Hull, a Presbyterian minister, undertook to lead the devotions of the congregation. In 1816 he entered the ministry of the Episcopal Church, being ordained Deacon and Priest by the Bishop of New York, and he returned to New Orleans to become Rector of Christ Church which was then built on the corner of Canal and Bourbon Sts. A new church "in the style of a Greek Temple, with an imposing colonnade" was built to replace the first church in 1837; and this again was sold, and another church, at Canal and Dauphine Sts., was erected and consecrated April 17, 1847. During the incumbency of the Reverend Alexander Drysdale this property was sold and the site of the present

Church was bought and a new building was erected. At the death of Mr. Drysdale, in 1886, the Reverend Davis Sessums, now Bishop of the Diocese, became the rector, and during his incumbency the Chapel and Rectory (now known as the See House) were erected, the gift of Mrs. J. L. Harris. Mrs. Harris also, some years later, built the present Deanery on Sixth Street. After the elevation of Dr. Sessums to the Episcopate, Christ Church was made the Cathedral of the Diocese, by charter dated February 6, 1898.

Christ Church Cathedral, with its adjoining buildings and gardens, is one of the most beautiful ecclesiastical groups in the city, occupying, as it does, a prominent site on the most imposing residential avenue.

The Cathedral is open for prayer and rest daily from 8 A. M. to 5:30 P. M. Evening Prayer is said on Wednesday and Friday at 5 o'clock, and there is a Celebration of Holy Communion Friday morning at 7 o'clock. On all Holy Days (other than Sunday) there is also a Celebration at 10 o'clock. On Sundays the services are at 7:30 and 11 A. M. and 7:30 P. M.

Not only does the Cathedral extend a most cordial welcome to all visitors in the city to attend its services, but the Dean desires to be of personal service wherever it is possible to all strangers.

Washington Cathedral

THE CATHEDRAL CHAPTER

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THE VERY REV. G. C. F. BRATENAHL, D.D., Dean

THE RT. REV. JAMES DEWOLF PERRY, D.D.

THE RT. REV. PHILIP M. RHINELANDER, D.D., LL.D., D.C.L.

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TREASURER

ANDREW W. MELLON

With Washington Cathedral Pilgrims from Far and Near

More than five hundred members of the Masonic fraternity who came as pilgrims to Washington Cathedral during the last two years—casual visitors representing forty-three states and many religious faiths—made voluntary contributions in the evidence of close alliance of the project to the ideals of Freemasonry.

On April twenty-first, Potomac Lodge No. 5, A. F. A. M. of Georgetown, D. C., in celebration of the 140th anniversary of the foundation of the Lodge, dedicated a moulded stone as its gift toward the completion of the Cathedral. The stone is the base of one of the pillars in the north aisle of the nave crypt. At this ceremony the gavel which was used by George Washington in the laying of the corner-stone of the Capitol building was again pressed into service. The gavel is the cherished property of Potomac Lodge and was since used by President Hoover in laying the corner-stone of the new Department of Commerce building.

A Masonic Committee of Washington Cathedral has been formed of which Captain John H. Cowles of Washington is chairman. Among the other members on the Committee are the Very Reverend G. C. F. Bratenahl, Washington, D. C.; James W. Collins, Salt Lake City, Utah; the Reverend William L. DeVries, Washington, D. C.; the Right Reverend James E. Freeman, Bishop of Washington; H. Marshall Doolittle, Painesville, Ohio; Henry S. Johnston, Oklahoma City, Oklahoma; J. Claude Keiper, the Reverend Robert Lee Lewis, William Montgomery, El-

wood P. Morey, of Washington; former Senator George Wharton Pepper, Philadelphia; General John J. Pershing, Washington; Hanson Peterson, Cynthiana, Kentucky; Hubert McNeill Poteat, Wake Forest, North Carolina; Warren S. Seipp, Baltimore, Md.; the Reverend Walter S. Trowbridge, Santa Fe, New Mexico; and V. O. Wallingford, Phoenix, Arizona.

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Loving hands of little children brought their offering to Washington Cathedral when a group of young pilgrims from the Governor Thomas Welles Society of the Children of the American Revolution, several of them clad in Colonial costume, visited Mount Saint Alban on a bright June day and dedicated a memorial stone in the wall of the nave crypt. Their costumes recalled the fact that the idea of the cathedral in the capital is frequently attributed to George Washington's suggestions to Major L'Enfant.

Mrs. Rhett H. Goode of Birmingham, Alabama, national president of the Children of the American Revolution, spread the mortar on the stone with a special trowel, decorated with the national colors. It was placed by Mrs. Clayton E. Emig, for twenty years president of the Governor Welles Society. Mrs. Goode expressed her pleasure at being present saying she "considered it a great privilege that the Children of the American Revolution may take part in this way in the building of this beautiful Cathedral, which

Prayer for the Building of Washington Cathedral

O Lord Jesus Christ, who has taught us that all things are possible to him that believeth, and that Thou wilt favorably hear the prayer of those who ask in Thy Name; we plead the fulfillment of Thy promise, and beseech Thee to hasten the building, in the Capital of this Nation, of Thy House of Prayer for all people. Make speed to help us O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.

is to stand for ages as a temple of God and a shrine of patriotism."

The Reverend Joseph Fletcher, Canon of Washington, spoke briefly to the children on the history and purpose of the great edifice. Sydney Hayward, junior president of the Governor Thomas Welles Society, led in the salute to the colors. The Color Guard, which was under the direction of Robert Wilson, vice-president of the society, included Whiting Lee, Josephine Davis, Clayton Emig Doing and Jane Lesh.

* * *

The farm youth of the nation were also represented among the juvenile pilgrims in June by hundreds of boy and girls members of the 4-H Clubs of the Department of Agriculture holding their annual encampment in the Capital in the shadow of the Washington Monument. These American farmers of tomorrow appeared to be deeply impressed by the Cathedral and stood in reverent silence before the tombs of President Wilson and Admiral George Dewey in Bethlehem Chapel. The beautiful Bishop's Garden was of particular interest to them and doubtless will give them considerable inspiration for their own horticultural endeavors.

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A group of reverent pilgrims came to the Chapel of the Resurrection on May 16 to witness the blessing of the communion silver placed in Washington Cath-

edral in memory of Mrs. Sarah Cushing Ffoulke of Washington.

The communion service which consists of six pieces includes the chalice, paten, box for breads, flagon and two cruets. The lines of the chalice were inspired from those of the "Iceland Chalice" of the XIII century. The decoration of the other pieces was suggested by the architecture of the tower of "Little Saxham" Church in Suffolk, England.

* * *

The Department of the American Legion in the District of Columbia followed its annual custom and placed a beautiful wreath on Memorial Day on the tomb of President Woodrow Wilson in the Bethlehem Chapel. The Victory Post Drum Corps escorted the colors of the Legion which were held at salute as Commander Harlan Wood placed the wreath.

In an informal address he declared that President Wilson's noble and inspiring example of leadership will live for ages in the memory of mankind and that his valor and sacrifice were no less noble than those of the greatest heroes of the World War.

* * *

Three troopers of the Maryland state police made a pilgrimage to Washington Cathedral recently under the leadership of G. E. Davidson, Examiner of the Maryland State Police. What happened to them there is told in an appreciative letter to Bishop Freeman from Mr. Davidson.



CHILDREN OF THE REVOLUTION PLACE STONE IN FABRIC

Mrs. Clayton E. Emig, President of Governor Welles Society, had charge of ceremony and Mrs. Rhett H. Goode of Alabama, National President, spread the mortar.



BISHOP FREEMAN WIELDS GEORGE WASHINGTON'S HISTORIC GAVEL
Potomac Lodge No. 5 of Georgetown celebrates 140th anniversary by dedicating moulded stone in north nave crypt aisle—a recent demonstration of Masonic interest in the Cathedral.

He wrote:

"We were passing through your city en route from Rockville to Southern Maryland on Thursday of last week when one of my two friends—both Roman Catholics—suggested that we stop to see Mount Saint Alban. As I was the only Episcopalian in the party, the undertaking of getting to see the Cathedral was left entirely to me. I, therefore, could not think of a nicer way than to get your permission. Do you remember now those three Maryland state troopers who rang your bell just when you were at lunch?

"It was a great pleasure to the three of us, I am sure, to meet you personally in your lovely home, for we all three have listened in to your impressive Sunday afternoon services. . . . We have planned to have the pleasure of taking our part in the erecting of this creditable edifice by purchasing a stone to be placed in the structure."

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Hands across the seas are typified in the constant stream of pilgrims from other lands who pass under the welcoming portals of Washington Cathedral. More and more the Cathedral is becoming one of the landmarks of America which all visitors

here from other countries are anxious to see. For even in Europe the unique sight of a 14th century Gothic Cathedral in the making cannot be witnessed! This is possible only on Mount Saint Alban in the American Capital. The opportunity is appreciated by lovers of art, architecture, and religious development from lands beyond the seas.

A glance at the Curator's register of visitors gives some idea of the widespread interest. Side by side we see these names: Primrose Spence and Allison M. Spencer, Melbourne, Australia; Mrs. D. D. Strong, Paris, France; E. Wagner, Leoul, Chosen, Japan; Clifford B. Culver, Istanbul, Turkey; Mr. and Mrs. Felix Y. Martinez, Buenos Aires, Argentina; Arthur Lane, London, England; Boshi Sen, Baghboja, Calcutta, India; Robert N. McGregor, Ottawa, Canada; Antoine de Geofroy, Louis de Geofroy, Lausanne, Switzerland; Amalia Almeida, Aracelis Alvarez, San Juan, Porto Rico; Don D. Strong, Manila, P. I.; Mrs. W. H. Cuzner, Sydney Mines, Cape Breton; Robert Picard, Chihuahua, Mexico; Mrs. C. W. Van der Hoogt, The Hague, Holland; Bertha Ben Taylor, Waichinu, Hawaii, T. H.; F. Galdas, Bucharest, Roumania; Rose A. Byrne, Arundale, Belfast, Ireland; Grace E. Carver, Santiago, Chile, South America; and Mr. and Mrs. S. A. Lynd, Copenhagen, Denmark.

Among the special pilgrim groups visiting Washington Cathedral this spring were the Green Spring Valley Garden Club of Maryland; the Montgomery County Council of Home Demonstration Women under the extension service of the Department of Agriculture; the Singers' Club of the Ohio Wesleyan University of Delaware, Ohio; and 6th and 9th grade students of Ann Arbor, Michigan. These pupils, studying Cathedrals this year, are using Washington Cathedral as the major subject in their course.

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The happy custom inaugurated several years ago by many American high schools of dispensing with elaborate commencement plans in order to bring their senior classes to Washington to see the Capital of their Nation has resulted in thousands of young Americans visiting Washington Cathedral each spring. This cross section of American youth was unusually large this year. From Easter time until the close of school hardly a day passed without a High School delegation arriving in the Cathedral Close. The interest of the students was keen, the girls as well as the boys being absorbed in the construction end of the enterprise.

Among the High Schools and other educational institutions which were represented in pilgrimages this spring were the following:

Foxwood School, Flushing, Long Island; Collegiate School, New York City; Milwau-

kee, Wis.; Evanston, Ill.; Alden, N. Y.; Sodus, N. Y.; thirty-one High Schools from New Jersey and Long Island; Newburgh Free Academy, N. Y.; Altoona, Penna.; Horace Mann School, New York City; Morristown, N. J.; Spring Valley, N. Y.; Haverstraw, N. Y.; Federalsburg, Md.; Grafton, Mass.; Friends School, Philadelphia, Penna.; Sussex, N. J.; Middletown, Md.; Frederick, Md.; Washington, N. J.; Wayne, Penna.; Hood College, Frederick, Md.; North Plainfield, N. J.; Waltham, S. C.; Chicago, Ill.; Manchester, Conn.; Boiling Spring, Penna.; Woodstock, N. J.; Hammonton, N. J.; Chester, Penna.; Phoenixville, Penna.; Woodbridge, N. J.; Harrisburg, Penna.; Quakertown, Penna.; Media, Penna.; Germantown, Penna.; Gettysburg, Penna.; Perry, Penna.; Philadelphia High School for Girls; North Carolina College, Greensboro; New Castle, Del.; North Adams, Mass., and Hebron, Ohio.

In round numbers from the Curator's records, the number of high school and other students who made pilgrimages to Washington Cathedral this spring was more than 5,000.

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During the first three months of 1929 the number of worshipers and pilgrims who entered the crypt chapels of Washington Cathedral was 62,474 as compared with 33,082 during the same period in 1928. The fact that both Palm Sunday and Easter were in March this year may account for part of the remarkable increase.



MARYLAND D. A. R. MEMBERS HONOR THEIR STATE CHAPLAIN

Officers of the Maryland Society of the Daughters of the American Revolution visit Washington Cathedral in the national capital to place a carved, memorial stone in the edifice in recognition of the service of their State Chaplain, Mrs. J. Charles Linthicum of Baltimore. Seated in the center of the group assembled in front of the model of the completed church structure are Mrs. Robert Welsh of Millersville, Md., State Regent (left) and Mrs. Linthicum.

Cathedral Echoes from Many Lands

Representatives of six communions, interested in the movement toward Christian unity, met at Washington Cathedral on May 31st to consider the report on the ministry prepared at the International Conference on Faith and Order held at Lausanne, Switzerland, in 1927. The conference continued for three days and as a majority of the participants were in attendance at the historic Switzerland meeting, their conclusions are expected to receive widespread attention in religious circles.

The Rev. Dr. C. B. Wilmer of Sewanee, Tenn., a representative of the Protestant Episcopal Church, was chairman, and the Rev. Floyd Tompkins, Jr., of Philadelphia served as Secretary. The Baptist Church was represented by the Rev. Dr. Robert A. Asworth of Yonkers, N. Y.; the Methodist Episcopal Church South by the Rev. P. T. Durham of Emory University, Atlanta, Ga.; the Quaker Church by the Rev. Dr. Alfred C. Garrett of Philadelphia, Pa.; the Lutheran Church by the Rev. Dr. M. G. Scherer of New York, N. Y.; and the Presbyterian Church by the Rev. George Stewart of Stamford, Conn.

Among other clergymen who attended were: the Rev. Angus Dun of the Episcopal Theological Seminary, Cambridge, Mass.; the Rev. Dr. Frank Gavin of the General Theological Seminary, New York, N. Y.; the Very Rev. Frederick C. Grant, Dean of Western Theological Seminary, Evanston, Ill.; and the Rev. Dr. Marshall Bowyer Stewart of General Theological Seminary, New York, N. Y.

Making public the plans for the gathering, the Right Rev. James E. Freeman, Bishop of Washington, said: "Washington Cathedral extends a hearty welcome to its guests for this important meeting, which is to consider one of the reports of the Lausanne Conference, and esteems it a privilege to have them here. It is my desire as well as that of the Dean and Chapter, that more and more the facilities of the Cathedral will be used for such purposes."

The visiting clergymen were the guests of the College of Preachers of Washington Cathedral and were entertained in the apartments on Wisconsin Avenue, occupied by that institution pending the completion of its permanent home, now in course of construction.



EUROPEAN JOURNALISTS VISIT A CATHEDRAL IN THE MAKING

The party of European journalists invited to this country by the Carnegie Endowment for International Peace photographed at Washington Cathedral during a sight-seeing tour of the National Capital. The visitors were welcomed by the Rev. Dr. Anson Phelps Stokes, Canon of Washington, who conducted them on a tour of the 14th century Gothic edifice.

tion just east of the apse of the Cathedral. The sessions took place in the memorial wing of the Washington Cathedral Library.

While the specific topics of discussion were not announced it is understood that the conference considered five phases of the ministry under the following headings: "the minister as a prophet"; "the minister as a teacher"; "the minister as an administrator of temporal affairs"; "the minister as a pastor in the exercise of discipline"; and "the minister as a priest".

The will of Charles F. Brush, well-known inventor who died recently in Cleveland, provides a bequest of \$100,000 for the endowment fund of Trinity Cathedral in that city.

Field operations of the National Cathedral Association will be continued wherever possible throughout the summer. The Reverend John W. Gummere is preaching sermons and giving lectures on Washington Cathedral in Maine and New Hampshire and the Reverend Alfred J. Wilder is keeping similar appointments in Michigan. Canon Arthur B. Rudd is devoting his attention to Rhode Island for the first part of the summer and will later visit central New York state. The Reverend Robert Lee Lewis is continuing his work for the Masonic Committee, keeping appointments in Virginia and later planning to go to Ohio. Canon Edward S. Dunlap is in residence at the Cathedral from June 15 to August 15.

Three non-resident canons have been appointed by the chapter of St. Philip's Cathedral in Atlanta, Georgia, of which the Very Reverend Raimundo de Ovis is dean. They are all associated with the University of the South: the Reverend Charles L. Wells, Ph.D., dean of the theological department; the Reverend Carey B. Wilmer, D.D., rector emeritus of St. Luke's Church, Atlanta, and a professor in the theological department; and the Reverend George B. Myers, dean of the department of philosophy of religion and formerly dean of the cathedral at Havana, Cuba.

Commenting on the appointment of the Reverend H. R. L. Sheppard, formerly rector of St. Martin's, in the Field as Dean of Canterbury, the *Church Times* (England) says: "It is a bold, picturesque appointment. Mr. Sheppard will not be the conventional dean. We earnestly trust that he will not be too unconventional. We hope that he will remember St. Thomas and the great Catholic traditions of the Cathedral, that he will emulate the efforts of other deans to restore Catholic worship in all its beauty, and that

he will not fall into the delusion that Christendom can be reunited if Nonconformist ministers preach in cathedral pulpits. We read Mr. Sheppard's book, *The Impatience of a Parson*, with considerable regret. We are looking forward to reading with pleasure its sequel, *The Patience of a Dean!*"

The Bishop of Southwark has received two gifts from business men totalling £1,900 towards the cost of beautifying Southwark Cathedral in commemoration of its twenty-fifth anniversary. Additional funds are being sought to restore the floor of the beautiful retrochoir of the cathedral to its ancient level thus enabling the proportions of the building to be seen.

Akin to the widow's mite was the recent gift to Lincoln Cathedral by a woman in an almshouse of a cushion she had made. She requested that the Dean sell it for the repairs of the Cathedral. It was promptly sold. The Dean of Lincoln in commenting on the incident remarked "that we should soon restore our Cathedrals if every lover of them acted proportionately."

W. Darlington who was a chorister in Chester Cathedral more than 50 years ago presided recently at a general meeting of the Cathedral Old Choristers' Association. The Reverend C. H. S. Buckley, precentor and headmaster of the Choir School spoke of the Association as one of the greatest movements the Cathedral had ever had and said that he would endeavor to preserve the traditions which past and present generations had begun as "singing children" of the Cathedral.

At the memorial service for Bishop Brent held in the Cathedral of St. John the Divine in New York recently the speakers were Bishop William T. Manning for the World Conference on Faith and Order; Dr. Robert E. Speer for The Church Peace Union and the World Alliance for International Fellowship through the Churches; Bishop Frances F. McConnell for the Federal Council of the Churches of Christ; the Reverend Professor William Adams Brown for the Universal Christian Conference on Life and Work of the Churches; and the Reverend Frederick Lynch for The Universal Religious Peace Conference.

The Archbishop of Canterbury preached at evensong in the Cathedral on Whitsunday the first sermon since his enthronement and his subsequent serious illness last December. His friends in America rejoice in his restoration to health.

The opening service of the Cathedral at Victoria, British Columbia, is planned for October of this year. The Bishop of London laid the foundation stone of the Cathedral in 1926. The Cathedral when completed will have a total length of 305 feet, which is about the same as Rochester Cathedral, and 50 feet longer than Chester, while its height will compare with that of Gloucester, Winchester, Exeter, Lichfield and Wells.

Canon Raven, of Liverpool Cathedral, who has been appointed to deliver the Alexander Robertson lectures at Glasgow next year, is to have the Glasgow D. D. *honoris causa* conferred upon him.

A service was held recently in Bradford Cathedral, England, for the licensing and authorizing of women workers. Since the formation of the diocese in 1920 steady progress has been made in the development of work done by women both in diocesan and parochial matters. The Bishop licensed three parochial workers who have passed the theological branch of the examinations arranged by the Women Workers' Committee.

The Reverend Dr. G. K. A. Bell, formerly Dean of Canterbury, was consecrated as Bishop of Chichester in Canterbury Cathedral on the Feast of St. Barnabas. The Archbishop of Canterbury officiated assisted by his predecessor, Lord Davidson.

On the same day, the consecration and enthronement of the Reverend Harry Seymour Reid as Bishop of Edinburgh took place in the Cathedral of St. Mary in Edinburgh with the Primus of the Episcopal Church in Scotland officiating.

In a recent lecture Canon Alexander said few people remembered that towards the end of the 18th century St. Paul's Cathedral in London was entirely closed for two or three years to enable a scheme of repairs to be carried out. The work which will be shortly completed would have lasted about 17 years, or, curiously enough, just one half of the time occupied in the original building and it had only involved the partial closing of the Cathedral for five years.

Despite her anxiety over the condition of King George, his gracious wife, Queen Mary, found time for a round of Cathedral visits in the spring. Among the famous shrines visited was Winchester Cathedral where she inspected the new War Memorial Cloisters. She passed several hours walking around the Cathedral and appeared particularly interested in the Great Screen, the renowned mortuary chests and the murals in the Lady Chapel.

Following the lead of Washington Cathedral, several Cathedral churches in England have revived the ancient ceremony of open air preaching for the summer. The Bishop of Guildford has taken a step further and will hold open air services in some of the "beauty spots" of his Surrey diocese.

The modesty of the Prince of Wales is revealed in an anecdote which is being told about him. When he went to Quebec for its Tercentenary a special public service was held in the Cathedral. The Dean of Quebec submitted to His Royal Highness the order of service before hand. The Prince approved of it, with one exception. He said, "I do not wish to occupy the royal pew, to be stared at. When I go to church I wish to worship." So he occupied the front pew downstairs!

The Dean of Chester, who is remembered happily for his visit to America and his devotional addresses at Washington Cathedral, had a pleasant task to perform the other day when he united his son, the Reverend Frank L. M. Bennett and Miss Margaret H. Blain of Chester in the bonds of Holy Matrimony. The Reverend Mr. Bennett accompanied his father to America. Our hearty congratulations go overseas to him and his bride.

Writing on "The National Cathedral" in the *Employes' Magazine* of the Union Pacific Coal Company and the Washington Union Coal Company, Jessie McDiarmid, the editor, tells how she first heard of the Cathedral in a sermon by an enthusiastic rector in a mission church in a tiny inland town in Nebraska and continues:

"As we next heard of it: An inspiring mother, resident in Washington, who loves to look at its now completed and lighted apse which is visible from her drawing-room windows. We have not known this mother except through the fineness of her youngest son but we have liked to think about the spire-sky vista of the Cathedral apse glowing above the dark tree tops at night, and lending inspiration to inspiring motherhood."

Miss McDiarmid concludes with these words: "We can but offer our own prayer of thanksgiving for this Cathedral of twentieth-century America, honoring our country as do the great Cathedrals of Christianity which are the glory of Europe—and symbolizing in this fruition of a patriot's dream* the yearning, humble faith and everlasting vitality of the religion of our fathers."

*George Washington directed Major L'Enfant to include in the original scheme for the National Capital "a church for national purposes".

On the 207th anniversary of its founding, St. John's Church in Providence began its ecclesiastical life as the Cathedral of St. John, the see church of the diocese of Rhode Island recently. The Bishop of Rhode Island with the approval of the cathedral corporation has appointed the Reverend Francis J. M. Cotter as dean.

The Cathedral Chapter includes Bishop Perry, Dean Cotter, Charles R. Haslam, chancellor; and Charles T. Richmond, Bishop's warden. This group will be increased by not more than twelve others, who will be elected by the chapter.

The Reverend Percy T. Edrop, D.D., rector of All Saints' Church, Belmont, will begin his new duties October 1st as Dean of Christ Church Cathedral in Springfield, Mass.

The Reverend Howard Chandler Robbins, D.D., formerly dean of the Cathedral of St. John the Divine, has been chosen a member of the editorial committee of the Religious Book Club to succeed late Bishop Brent.

At a recent meeting of the great Chapter of St. Alban's Cathedral, Toronto, it was agreed, in view of the decision of the diocesan synod, that no further efforts would be made at present towards completing the building. It was decided, however, to proceed with the restoration of the portion which was damaged. (Special correspondence of *The Living Church*.)

Miss Sallie Egelton Wilson, M.A., one of the senior members of the faculty at the National Cathedral School, has resigned to accept the principalship of the Annie Wright Seminary in Tacoma, Washington.

According to the United States Census of manufactures for 1927, New York City alone produced perfumery, cosmetics and toilet products valued at \$256,000,000—a sum within \$18,000,000 of the cost of the fifteen cruisers and airplane carrier authorized by Congress last February.

A sum, also, sixteen times the cost of completing and endowing either Washington Cathedral or the Cathedral on Morningside Heights in New York.

The production of cigars and cigarettes in the United States in 1927 reached a total value of \$965,523,702 according to an announcement of the Department of Commerce as published in the *New York Times*.

Edward F. Albee, president of the Keith-Albee theatrical organization, has been elected a trustee of the Cathedral of St. John the Divine to succeed the late Haley Fiske.

Ghost stories about old churches have been common enough, but when strange music was heard coming from a cathedral not yet completed every one was puzzled, says an Associated Press dispatch from Victoria, B. C.

The foundations of the new \$3,000,000 Victoria Cathedral were recently laid, but already weird music has been reported issuing from the rising structure.

"It is really most amazing," explains Rev. Cecil S. Quanton. "Sometimes it appears to be organ music; at other times the sound is distinctly that of a piano, and the other day I heard a voice singing."

The dean is only one of many who have heard the mysterious cathedral music. Especially at night is the music audible. When it was first noticed people thought that a new organ was being tried out in the building. But inquiry revealed that no steps had been taken to equip the building with an organ because work would not be far enough advanced for such equipment for many months.

One theory only has so far received wide credence. That is that the building has been acting as a reflector for sound waves from a radio set somewhere in the vicinity.

The second annual festival of the Friends of Canterbury Cathedral held a few days ago was an interesting occasion. The society has increased its membership from 1,000 to nearly 2,000. Because the choir was too small for the assembly, the nave was once more the scene of a great act of public worship.

The chapter for Christ Church Cathedral, Springfield, Mass., has been organized and a constitution and statutes adopted. The resignation of Dean McGann has been accepted as of October 1st and the title of honorary canon conferred upon him from that time.

The sixth decennial Lambeth Conference of the Anglican Churches of the World will assemble in Lambeth Palace, London, England, on July 5, 1930, according to formal notice received by Bishops of the Episcopal Church in this country from the Archbishop of Canterbury.

A remarkable religious event took place recently, when in the Cathedral of St. Peter, Geneva, Switzerland, clergymen of the National Protestant, Russian Orthodox, Anglican, Old Catholic and Lutheran Churches went up one after another into Calvin's pulpit there in order to give tangible evidence that the unity sought by the churches at Stockholm and Lausanne is a reality.

Washington Cathedral, proud of the beautiful recumbent statues of its first and second bishops, rejoices with Liverpool Cathedral over its first monument with recumbent figure, a memorial to the 16th Earl of Derby, first President of the Liverpool Cathedral Committee. The figure, executed in bronze, wears the Garter Robes, and rests upon a sarcophagus of Ashburton marble. It was designed by Sir Giles Scott, the architect of Liverpool Cathedral.

* * *

A watch which once belonged to Izaak Walton, the great fisherman, has been willed to Salisbury Cathedral by the late Canon Wyndham A. S. Merewether. By request of the donor the watch has been placed in the Cathedral Muniment Room.

* * *

Georgina A. Gollock writing of "Some Impressions of the American Church" in the *Church Assembly News*, an English publication, declares: "It was enheartening for a member of the Missionary Council who was also a delegate of the Church Missionary Society to be present at the General Convention of the Protestant Episcopal Church last October in Washington.

"The eager massing of over 17,000 people at the great open air service below the Peace Cross on Mount Saint Alban; the early-morning celebration in the lovely Gothic

choir and exquisite chapels of the uncompleted Cathedral, at which some 3,500 received the communion and nearly as many were unable to find place; the warmth of greeting extended to English visitors, and the sincere and widespread interest shown in the affairs of the Church in England were impressive."

* * *

The oldest Cathedral dean in England is said to be the Very Reverend John Julius Hannah, D.D., Dean of Chichester Cathedral, who was 84 years old in May. The Dean is closely pressed for these honors, however, by the Dean of Lincoln, the Very Reverend Thomas C. Fry, D.D., who celebrated his eighty-third birthday in April. Dean Fry is somewhat of a globe trotter, having just completed a tour of the United States in behalf of Lincoln Cathedral. Early this summer he will go to Chile to visit his son who is a British consul there.

* * *

America shares with England her grief over the death of the Reverend Geoffrey Anketell Studdert-Kennedy, the beloved "Woodbine Willie" of the the Toc H. Movement. This man brought Christian hope and faith to thousands of men. Through his efforts and those of others associated with him, the Toc H. idea, which is becoming world wide in a rapid manner, was in-

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augurated. Annual ceremonies of lighting the "Lamp of Remembrance" at Washington Cathedral by the local To H. have acquainted Washington residents somewhat with the picturesqueness of this new Crusade for Christ among men.

* * *

The annual festival of the National Federation of Cathedral Old Chorister Associations took place a few days ago at Norwich in England, the delegates being received at the Palace by the Bishop and Mrs. Pollock. The delegates attended evensong in Norwich Cathedral, many of them being robed and assisting in the service.

* * *

Miss Alice Hutchins Drake recently made the stained glass windows in the chapel of the Annunciation in the Bishop's House at Mount Saint Alban the subject of one of her weekly radio lectures over Station WRC. This series of lectures is given for the art loving layman whose eye is not especially trained to study canvases and other expressions of art from the viewpoint of professional critics and whose vocabulary lacks the terminology used by them. The windows in the Bishop's House Chapel memorialize one Christian woman for each of the twenty centuries of Christian civilization.

To a Cathedral like that of Washington which possesses a College of Preachers organized to further the expounding of the Scriptures through the prophetic office there is special interest in hearing that the British and Foreign Bible Society has translated the Holy Scriptures into more than 600 languages and circulated 10,000,000 copies of Holy Writ in all parts of the world.

* * *

Stained glass windows in memory of the Right Reverend Charles Henry Brent, First Bishop of the Philippine Islands, and of Governor General Leonard Wood, are to be installed in the Cathedral of St. Mary and St. John in Manila. Mrs. Halsted Dorey is chairman of the committee in charge of the fund to be raised for this purpose. The first contribution was one peso given by an Igorot boy from the mountain province of Louzon.

* * *

The attention of readers of THE CATHEDRAL AGE is invited to a thoughtful editorial entitled, "Ideals Cast in Stone and Steel," in the June 29th issue of *The Living Church*. Frederic Cook Morehouse, L.H.D., Litt.D., Editor of this weekly publication, is a member of the National Committee for Washington Cathedral, of which General John J. Pershing is Chairman.

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The Belgian people joined with the English in paying tribute to Sir Anthony Van Dyck, who had "the happiest brush that ever painter was blessed with", when a memorial tablet recently was unveiled to him in the "Painters' Corner" of the crypt of St. Paul's Cathedral in London. Sir William Llewellyn, President of the Royal Academy, in unveiling the tablet, said that although Sir Anthony was a Belgian, he might truly be regarded as the father of English painting.

A design for the enlargement of the Cathedral at Sale, South Africa, has been submitted to the Synod for action. Nearly \$50,000 for this purpose has already been received.

The busy beetle has been up to mischief in the sacred precincts of the roofs of the north choir aisle and eastern triforium of the north transept of Peterborough Cathedral. It is said that while the roofs remain in their present condition there is a danger of the beetle attacking the adjacent parts of the Cathedral. "The Friends of Peterborough Cathedral", an organization corresponding somewhat to the National Cathedral Association, may be asked to undertake this particular portion of restoration.

The singing boys of Salisbury Cathedral were the object of a special bequest in the will of a devoted friend of that edifice who recently left a sum for the benefit of the Cathedral choristers and its Choir School.

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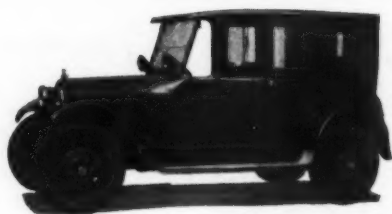
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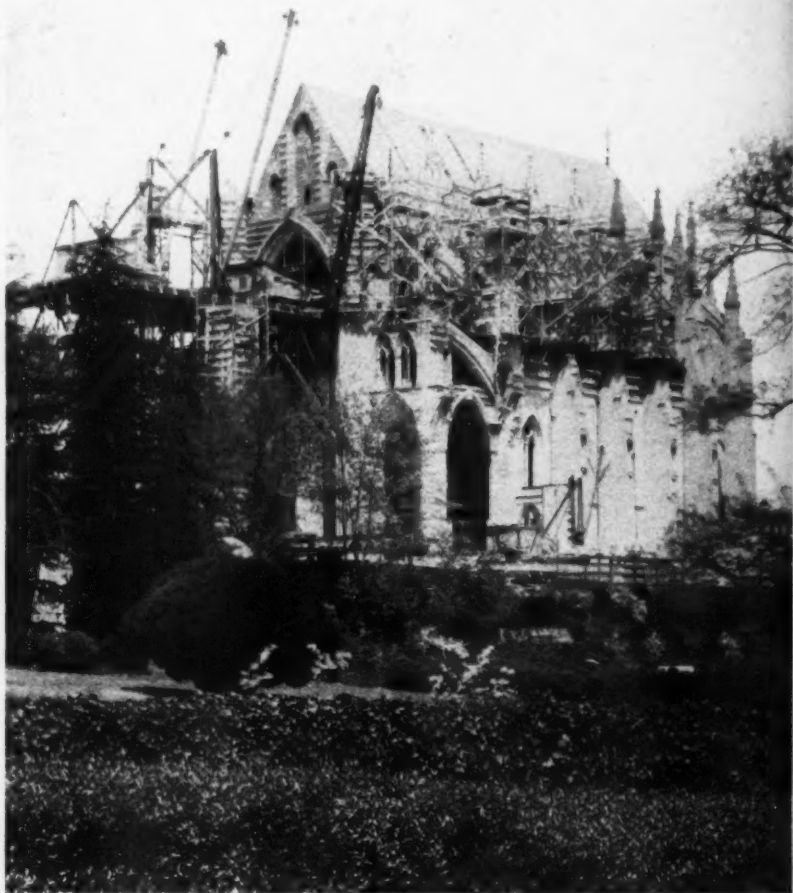
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